

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LV.

JULY, 1831.

GODWIN'S THOUGHTS ON MAN.*

NOTHING that a philosopher writes of the subjects of his own philosophy can be uninteresting. Nothing that Godwin can say of Man can fail to excite our sympathy and curiosity, however his present sayings may fall short of the value of his former ones, or of those which we well know he would offer, if, with the rejuvenescence of his own St. Leon, he could issue forth once more into society with a newly-invigorated intellect and an unsated experience. This work contains sketches of man in his individuality as striking, perhaps, as any ever drawn by the same hand; but they are not, as formerly, fixed in their right place as illustrations of some principle. We have faithful interpretations of some mysteries of human emotion; but they are not, as formerly, brought home as lessons of social virtue. These "Thoughts on Man" are not so arranged as to afford any reciprocal elucidation, or to tend, individually or collectively, to any perceivable end. There is not only a want of arrangement in the plan of the whole and of all its parts, but a want of unity in the philosophy. There is a great charm in variety of development, as long as there is a uniformity in the principles of the philosophy; but a mere assemblage of facts and observations, whether they relate to human nature or any thing else, leaves but an unsatisfactory impression. Whatever may be the pleasures of a coasting excursion where we see the same shore under all its varieties of aspect,—the pebbly beach, the reedy margin, the rocky promontory, the pastures, the glades, the creeks, successively presented, but finally blending themselves into one landscape,—it is a very different thing to be led through the mazes of an archipelago where we are swept past now a volcano, and then a vine garden, here an abode of civilized men, and there a haunt of goats and monkeys. In the one case we can return to our starting point, rich with the results of our

* Thoughts on Man, his Nature, Productions, and Discoveries. By William Godwin. Effingham Wilson. 1831.

survey : in the other, we know not at last how far we have been, or what we have gained ; and moreover, it requires good management to get home again.

Mr. Godwin's book affords something of an exemplification of the common method of contemplating humanity. We say his book—this one book ; not his former works, nor yet himself. It is a rare thing for any man to take a really comprehensive survey of either the nature or destiny of himself and his race. Pictures present themselves to all who look upon life. Facts force themselves upon the observation. Emotions stir themselves in the heart. Mysteries stimulate the intellect, and passions engross the spirit in various succession. Men see and feel and observe ; but, if they reason, it is only partially and temporarily. They, therefore, do not know what life is ; much less do they discern what it may become. They do not see that these pictures are given as the visible representation of facts only that they may generate these emotions, which in their turn can unravel the mysteries of the intellect, which again can reveal the laws by which the most tempestuous workings of the spirit are actuated and controlled. By a right arrangement of our experiences, they may be made to yield the true philosophy of human life : but how few extract this philosophy ! As in the book before us we find chapters on Human Innocence and on Phrenology, on Love and Friendship and on the Ballot—so in the larger volume of man's experience we find a strange juxtaposition of natural conditions and dubious science, of perdurable affections and temporary expedients. It would be possible, if it were worth while, to work out the contents of this book into a true system on the principles contained in it. Who can doubt whether the same process ought to be instituted with those other records which are impressed by an unerring hand and can never perish ?

The great impediment to a true understanding of the purposes of human life is prevalent ignorance or error respecting the primary laws of sensation and thought ; and it is no less evident that we cannot have this true understanding till our mistakes are corrected, than that enormous social evils must exist till this true understanding is obtained.

As long as it is believed that there is an indefinite number, a multitude of original principles, of ultimate facts, in the human constitution, we shall be content to see the artizan unable to understand the work of his own hands, while others of his race, his nation, his kindred, are fathoming the ocean or scaling the firmament. We shall be tempted to refer the ferocity of the murderer and the benignity of the philanthropist to the different principles of their nature ; and shall suppose that the inequalities of society, the exaltation of some individuals, and the abasement of others, are to be as permanent as the features of the earth on which they dwell ; and that the conflicts of human interests, the vicissitudes of human life, are as necessary as the storms of the atmosphere by which that life is sustained.—All this is wrong. At this wrong conclusion some arrive without troubling themselves at all about principles. They see that such inequalities have always existed, and therefore suppose that they will always exist. But others who refer the differences in human character to differences in the strength of original principles, commit a graver error still ; and those who suppose differences in the kind as well as in the degree of those principles, commit the gravest error of all. There are philanthropists among all these classes, and in so far as their philanthropy is successful, it gains more than can be expected from it. It should reasonably acquiesce in the dictum that the Negro can be made little more of than the ape, the ploughboy than the Negro, the mechanic

than the ploughboy, and so on, till the philosopher is declared to be by natural right the king of his race. Let the natural rights of his species be understood, and it will be seen whether some who are now grovelling in ignorance and vice had not originally as good a right to empire as he. Let it be understood that the primary principles of the human mind are few and simple, and let this knowledge be followed up to its social results, and we shall find—not that there are no original and permanent differences between man and man—but that the present constitution of society sanctions startling iniquities, and that communities are far indeed from being, in their best regulated departments, what they might be, what they ought to be, what they shall be.—Let it be as generally allowed as it is certainly ascertained, that the differences in human constitution arise, not from an irregular distribution of faculties, but from a greater or less original sensibility to pleasure and pain, and that one grand principle, having this sensibility for its material, is employed in the formation of all minds, and it will be seen that the grand objects of human life lie before all; and that though some must attain a higher dignity and enjoyment than others, every one has a right to his share of those lofty intellectual and spiritual privileges which have hitherto been possessed by a very few whom circumstances have peculiarly favoured. Let it be acknowledged that every human being at his birth prefers a claim to have his capacity for pleasure and pain, be it large or confined, made the most of, and every such being will be more likely than hitherto to have his power of association judiciously directed, his labours proportioned to his abilities, and his pursuits appropriated to his tastes or genius. Each will be more likely to find his proper place, and to be in the way of earning his share of advantages. As Godwin says,

“Putting idiots and extraordinary cases out of the question, every human creature is endowed with talents (or his nature involves principles) which, if rightly directed, would shew him to be apt, adroit, intelligent, and acute, in the walk for which his organization especially fitted him. What a beautiful and encouraging view is thus afforded us of our common nature! It is not true, as certain disdainful and fastidious censurers of their fellow-men would persuade us to believe, that a thousand seeds are sown in the wide field of humanity, for no other purpose than that half-a-dozen may grow up into something magnificent and splendid, and that the rest, though not absolutely extinguished in the outset, are merely suffered to live that they may furnish manure and nourishment to their betters. On the contrary, each man, according to this hypothesis, has a sphere in which he may shine, and may contemplate the exercise of his own powers with a well-grounded satisfaction. He produces something as perfect in its kind as that which is effected under another form by the more brilliant and illustrious of his species. He stands forward with a serene confidence in the ranks of his fellow-creatures, and says, ‘I also have my place in society, that I fill in a manner with which I have a right to be satisfied.’ He vests a certain portion of ingenuity in the work he turns out. He incorporates his mind with the labour of his hands; and a competent observer will find character and individuality in it.”—Pp. 36—38.

Thus will it be with the hewer of wood when he ceases to vegetate like the tree he fells; and thus with the drawer of water when he understands by what obligation and for what end he lets down his bucket into the well. At present, such as these see that their children come into the world resembling in all natural rights the children of the aristocracy: while, after a few years, differences of mind as well as manners arise which are not to be overlooked

even on the brink of the grave. How and when begins this separation? What is the history of man in the present state of society here?

He comes into life consecrated by the touch of the Creator. Among those on whom he has just bestowed his highest gifts, there is no distinction of ranks. There is mockery in the very conception. Every child's spirit is for some time fed by the same influences, and the growth of its intellect provided for by the same means. The mother's voice is near in the mansion and in the cottage. The moon and stars shine through the lattice as well as through painted windows. The turf is spread under foot for all, and the breezes of spring bear away the light laughter of all the little ones who love them without caring whence they come and whither they go. Eyes so young look in the faces of all alike with freedom and confidence. Hearts so young act upon impulses as yet unchecked by the dead weights which are soon to be arbitrarily imposed. Nature and man are as yet alike to all, except as far as they are made more or less beautiful and grand by constitutional varieties in the sensibilities. When the infant becomes the pupil, much of the equality remains, be the school in which he learns what it may. He is still divided between spontaneous and prompted action. Be he rich or poor, be he well or ill taught, he is alternately free and subject to controul. Mr. Godwin describes the schoolboy :

"In school our youth are employed about the thoughts, the acts, and suggestions of other men. This is all mimicry, and a sort of second-hand business. It resembles the proceeding of the fresh-listed soldier at drill; he has ever his eye on his right-hand man, and does not raise his arm, nor advance his foot, nor move his finger, but as he sees another perform the same motion before him. It is when the schoolboy proceeds to the play-ground that he engages in real action and real discussion. It is then that he is an absolute human being and a genuine individual. The debates of schoolboys, their discussions what they shall do, and how it shall be done, are anticipations of the scenes of maturer life. They are the dawnings of committees, and vestries, and hundred-courts, and ward-motes, and folk-motes, and parliaments. When boys consult when and where their next cricket-match shall be played, it may be regarded as the embryo representation of a consult respecting a grave enterprize to be formed, or a colony to be planted. And, when they inquire respecting poetry and prose, and figures and tropes, and the dictates of taste, this happily prepares them for the investigations of prudence, and morals, and religious principles, and what is science, and what is truth.

"It is thus that the wit of man, to use the word in the old Saxon sense, begins to be cultivated. One boy gives utterance to an assertion; and another joins issue with him, and retorts. The wheels of the engine of the brain are set in motion, and without force perform their healthful revolutions. The stripling feels himself called upon to exert his presence of mind, and becomes conscious of the necessity of an immediate reply. Like the unfledged bird, he spreads his wings, and essays their powers. He does not answer, like a boy in his class, who tasks his understanding or not, as the whim of the moment shall prompt him, where one boy honestly performs to the extent of his ability, and others disdain the empire assumed over them, and get off as cheaply as they can. He is no longer under review, but is engaged in real action. The debate of the schoolboy is the combat of the intellectual gladiator, where he fences, and parries, and thrusts, with all the skill and judgment he possesses.

"There is another way in which the schoolboy exercises his powers during the periods of leisure. He is often in society; but he is ever and anon in solitude. At no period of human life are our reveries so free and untrammelled as at the period here spoken of. He climbs the mountain-cliff, and pene-

trates into the depths of the woods. His joints are well strung; he is a stranger to fatigue. He rushes down the precipice, and mounts again with ease, as though he had the wings of a bird. He ruminates, and pursues his own trains of reflection and discovery, 'exhausting worlds,' as it appears to him, 'and then imagining new.' He hovers on the brink of the deepest philosophy, inquiring, How came I here, and to what end? He becomes a castle-builder, constructing imaginary colleges and states, and searching out the businesses in which they are to be employed, and the schemes by which they are to be regulated. He thinks what he would do, if he possessed uncontrollable strength, if he could fly, if he could make himself invisible. In this train of mind he cons his first lessons of liberty and independence. He learns self-reverence, and says to himself, I also am an artist and a maker. He ruffles himself under the yoke, and feels that he suffers foul tyranny when he is driven, and when brute force is exercised upon him to compel him to a certain course, or to chastise his faults, imputed or real."—Pp. 168—171.

Such is the schoolboy, whether his dreams be of a park, or of a farm, or of the humblest roof which he may call his own in the darkest alley of the city. Such are his efforts, whether his aims be lofty or low. Such are the stirrings of his spirit, whether or not they are doomed to be laid to an ignoble rest. But here the companionship of minds is at an end. It is decreed by society that though some few may have scope and uninterrupted impulse to action, the great majority must forego their leisure, (a precious possession which every one should share,) relinquish their higher aims, banish their imaginings, and employ the energies which ought to be immortal in producing that which can never be more than means to an end, and the production of which presently requires no energy at all. For a certain period of time, and in some cases for a permanence, an intellectual life, more or less vigorous, may be preserved by happy domestic influences, by casual associations with higher minds; but the lot of myriads is to be debarred by their outward circumstances from any intellectual progress; to be bidden by their fellow-men to "stand and wait" till the hour comes for their admission into a society where there is no respect of persons, no spiritual subservience, no bondage of the spirit any more than of the limbs. Great as is our pleasure in seeing what man can do under favourable influences, we have, in the present state of things, more satisfaction in witnessing the efforts made by humbler agents to perpetuate the stimulus under which they once promised themselves great things. Greatly as we respect the researches of the closet, and admire the eloquence of the senate, and love the amenities of the most refined domestic intercourse, we turn from all these to enjoy the sight of any of those associations by which the lower classes keep up their sympathies with their race, and save their intellects from extinction. However little such associations may effect in comparison with those which subsist among the better educated, they are of incalculable worth in the absence of those higher institutions which must every where succeed them.—We have, in the work before us, two fine descriptions of the influences of oral communication, appropriate to the different classes we have been referring to. If the first be true, if fireside or public discussions have the effect described on cultivated minds, we may reason from this in defence of such associations as are the subject of the second.

"Inestimable as is the benefit we derive from books, there is something more searching and soul-stirring in oral communication. We cannot shut our ears as we shut our books; we cannot escape from the appeal of the man who addresses us with earnest speech and living conviction. It is thus, we are told, that when Cicero pleaded before Cæsar for the life of Ligarius, the

conqueror of the world was troubled, and changed colour again and again, till at length the scroll prepared for the condemnation of the patriot fell from his hand. Sudden and irresistible conviction is chiefly the offspring of living speech. We may arm ourselves against the arguments of an author; but the strength of reasoning in him who addresses us takes us at unawares. It is in the reciprocation of answer and rejoinder that the power of conversion specially lies. A book is an abstraction. It is but imperfectly that we feel that a real man addresses us in it, and that what he delivers is the entire and deep-wrought sentiment of a being of flesh and blood like ourselves, a being who claims our attention and is entitled to our deference. The living human voice, with a countenance and manner corresponding, constrains us to weigh what is said, shoots through us like a stroke of electricity, will not away from our memory, and haunts our very dreams. It is by means of this peculiarity in the nature of mind, that it has been often observed that there is from time to time an Augustan age in the intellect of nations, that men of superior powers shock with each other, and that light is struck from the collision, which most probably no one of these men would have given birth to, if they had not been thrown into mutual society and communion. And even so, upon a narrower scale, he that would aspire to do the most of which his faculties are susceptible, should seek the intercourse of his fellows, that his powers may be strengthened, and he may be kept free from that torpor and indolence of soul which, without external excitement, are ever apt to take possession of us.

"The man who lives in solitude and seldom communicates with minds of the same class as his own, works out his opinions with patient scrutiny, returns to the investigation again and again, imagines that he had examined the question on all sides, and at length arrives at what is to him a satisfactory conclusion. He resumes the view of this conclusion day after day: he finds in it an unalterable validity: he says in his heart, 'Thus much I have gained; this is a real advance in the search after truth; I have added in a defined and palpable degree to what I knew before.' And yet it has sometimes happened that this person, after having been shut up for weeks, or for a longer period, in his sanctuary, living, so far as related to an exchange of oral disquisitions with his fellow-men, like Robinson Crusoe in the desert island, shall come into the presence of one, equally clear-sighted, curious and indefatigable with himself, and shall hear from him an obvious and palpable statement, which in a moment shivers his slightly and glittering fabric into atoms. The statement was palpable and near at hand; it was a thin, an almost imperceptible partition that hid it from him; he wonders in his heart that it never occurred to his meditations. And yet so it is; it was hidden from him for weeks, or perhaps for a longer period; it might have been hid from him for twenty years, if it had not been for the accident that supplied it. And he no sooner sees it, than he instantly perceives that the discovery upon which he plumed himself was an absurdity of which even a schoolboy might be ashamed."—Pp. 251—253.

"— I would in the first place assert that the merits and demerits of the public-house are very unjustly rated by the fastidious among the more favoured orders of society. We ought to consider that the opportunities and amusements of the lower orders of society are few. They do not frequent coffee-houses; theatres and places of public exhibition are ordinarily too expensive for them: and they cannot engage in rounds of visiting, thus cultivating a private and familiar intercourse with the few whose conversation might be most congenial to them. We certainly bear hard upon persons in this rank of society, if we expect that they should take all the severer labour, and have no periods of unbending and amusement. But in reality, what occurs in the public-house we are too much in the habit of calumniating. If we would visit this scene, we should find it pretty extensively a theatre of eager and earnest discussion. It is here that the ardent and 'unwashed artificer' and the sturdy husbandman, compare notes and measure wits with each

other. It is their arena of intellectual combat, the *ludus literarius* of their unrefined university. It is here they learn to think. Their minds are awakened from the sleep of ignorance; and their attention is turned into a thousand channels of improvement. They study the art of speaking, of question, allegation, and rejoinder. They fix their thought steadily on the statement that is made, acknowledge its force, or detect its insufficiency. They examine the most interesting topics, and form opinions the result of that examination. They learn maxims of life, and become politicians. They canvas the civil and criminal laws of their country, and learn the value of political liberty. They talk over measures of state, judge of the intentions, sagacity, and sincerity of public men, and are likely in time to become in no contemptible degree capable of estimating what modes of conducting national affairs, whether for the preservation of the rights of all, or for the vindication and assertion of justice between man and man, may be expected to be crowned with the greatest success: in a word, they thus become, in the best sense of the word, citizens."—Pp. 177—179.

This approbation of ale-house meetings is, we repeat, only applicable in the absence of better associations. They will be no longer needed and much less frequented when the new institutions which have sprung up among us shall have been so far modified by the wants of their members as to supply to them the aid which the higher classes derive from their appropriate resources. With the growing intelligence of the people will approach the time when the ends of existence shall be better understood and more extensively attainable—those aims which at present enter so little into the thought of the great majority of the most advanced nations. A very large proportion of every civilized people is occupied in preparing the tools by which the animal necessities are to be provided for; another large proportion is employed in raising food and circulating and preparing it for consumption. This is a very proper business for them, if it were pursued as a means of subsistence merely, and if the subsistence were a certain reward of a moderate quantity of labour. But it is not so. Men think it the purpose of their life to saw, to carry bricks, or to sow and reap; and no wonder they think so, when their utmost labour will do no more than support life. When all this is done, and the body is actually nourished with this food, we have only fulfilled the necessary conditions, and not attained the ends of our life. All that is yet done is only preliminary, not only to some highly-favoured classes, but to every individual. Bodily strength and ease, and the pleasures which result from moderate labour, are the means by which the mind is to be formed and nourished; and though, among the labouring classes, the process does go on insensibly to the individual, he does not receive what is due to him from society till this progress is proposed to him as an aim, and till he is allowed opportunity to attain it. When, by the conscious employment of his means, the individual feels himself fulfilling the purposes of his being, his progress is continually accelerated; for the power of exertion and the pleasure arising from it act reciprocally as cause and effect. Their action is compatible with the humblest occupations, and through it will the labourer realize what our author describes when he says, "he vests a certain portion of ingenuity in the work he turns out. He incorporates his mind with the labour of his hands."

When the time arrives which is reasonably anticipated by philanthropists whose sobriety of judgment is unquestionable, when every man shall have that labour appointed him which he is best fitted to perform, and when that labour shall be pursued in reference to an ulterior and unseen object, human virtue (on which our author writes eloquently) will be widely different from

what it is now, while the grounds of moral obligation remain the same. In the present state of society and consequent position of every individual in it, it is all that the most enlightened piety can do to keep the spirit free to be acted upon by the holy influences which, being essentially fitted for universality, shall, at length, operate upon all minds. The struggle with very gross temptations is now long and severe to the wisest and best of us; while thousands occasionally fall, and myriads have little power to resist. Almost all these grosser temptations, whether of prosperity or of adversity, spring out of the social system by which one man's loss is another man's gain, and the natural consequences of actions are delayed or averted. Penal enactments present a very insufficient opposition to such temptations, as the awful amount of social crime testifies every day. When the ends of individual life are duly regarded, the aims of society (which are themselves but means) will be certainly fulfilled. If labour were more equally distributed, individual capacities would be more easily distinguishable, and as a consequence of this, the rewards of labour would be more appropriate and secure. Then the temptations of self-interest would be weakened, as there would be less want, and men could not covet or grasp with impunity. The pressure of necessity being removed, men would have leisure for the pursuit of high and higher objects; and the absence of the grosser temptations would leave them free to be wrought upon by the fine influences created for them and ever awaiting their reception; while the state of society should itself generate these impulses perpetually, especially those which proceed from the reciprocal communion of minds at ease and earnest in the pursuit of things unseen and eternal.

Here we must stop; not because we have transgressed the bounds to which sound reason warrants our advancing; but because the prospect is already as extensive as we can take in at one survey. It is no region in the clouds that we are contemplating; it is a land of promise stretched out before our eyes in all its distinct reality. The prophetic voice of philanthropy has long announced to us a state of society in which every individual shall be employed according to his capacity, and rewarded according to his works: and in the meanwhile we are ready to hail the appearance of any "*Thoughts on Man,*" which shall not only supply desultory facts and observations, but suggest means for securing to him all his rights and cultivating all his capabilities.

CHRISTIANITY AN INTELLECTUAL GOOD.

WHETHER the general tenor of the Christian revelation be considered, or its express injunctions, or the method taken by Jesus and his apostles to disseminate their principles, we find the gospel a system fitted to encourage and foster the exercise of mind. It breathes a spirit as free as the winds of heaven. It not only abstains from laying shackles on the intellect, but declares and vindicates its right to freedom. From servitude it brings the mind into the glorious liberty of the sons of God, and exhorts it in addition to stand fast therein, and to be no more burdened with the yoke of bondage. Wheresoever, in consequence, the power of Christian principles is in operation, there must exist mental freedom, and with mental freedom the natural results of it—mental activity and mental excellence. Thus Christi-

anity meets our wants. Mental liberty is a universal want of our common nature. It is as essential to the existence and health of rational creatures as light to vision, as air to respiration, as the sun, the rains, and the dew, to vegetation. Without it we pine and linger and die. Without it we may retain the life of brutes—we lose the life of man. The faculties which are at once the characteristic and the glory of our nature, would either lie inert or destroy themselves by useless struggles against their fetters. Thank God, under the gentle sway of Christianity each one may think and determine for himself, sitting under his own vine and his own fig-tree, no one daring to make him afraid! Had the Christian religion, indeed, enunciated, as some think it did, certain propositions which contradicted the first principles of reason, small, if any, would have been the benefit conferred thereby on the world. A relief in some of its uncertainties might have been given to the mind; but a relief which was shackled with the condition of believing what experience controverted, would have been purchased at a dear rate. Nay, it would have gone far to undermine all certainty, to impeach all evidence, to subvert, not to establish, truth. For, if experience, if the clearest decisions of the judgment, were in any case controverted—if, in direct opposition to them, certain tenets were to be believed and professed, what warrant could there be that they were in any instance to be trusted? Wrong in some, they might be wrong in all cases. Still further, a religion which controverts any of the clear decisions of the mind, subverts the only foundation on which it can itself stand. It destroys our confidence in the decisions of reason, and thereby removes the means of conviction. In opposing the decisions of our judgment, it is guilty of an act of suicide. It removes the only channel by which itself can gain access to the human mind. Such a system, wherever found, is a curse, not a blessing. It is not the parent of conviction and certainty and satisfaction, but of doubt, scepticism, suspicion, and perplexity. Such a system is not fitted to the human mind. It does not meet its wants except in a hostile array. It does not encourage its action, but proclaims the futility of reflection and research. All under its influence would be vanity and vexation of spirit, for the mind could gain satisfaction in none of its inquiries, its conclusions would ever be open to impeachment, its labour would be spent for that which could not satisfy, and in consequence would soon cease to be given. If mystery had been a prominent feature in the Christian faith, its acceptableness would have been much diminished. Of mystery enough was already in existence before the promulgation of Christianity. It was not an increase of mystery, it was not a change of one mystery for another, that was needed, but of certainty for uncertainty, of truth for doubt, of light for darkness. And this is what was given. No mysteries are there in the New Testament but such as are made known. On many points darkness was allowed to remain, but where no light was given, no credence was required. Of the points on which darkness is found to exist, many are such as could not from their nature be revealed to man; others, if illuminated, would have little or no bearing on the great interests of the present state; and others remain in partial obscurity to excite our diligence and thus to improve our faculties. Difficulties there are in the religion of Jesus. But they affect not the leading features of the system. And a religion without difficulties would prove a dubious good. Religion is an intellectual blessing, we must remember, inasmuch as it develops the faculties. Its great business in its intellectual bearings is to call out and foster our native powers, to form individual minds—minds capable of thinking, judging, and deciding each for itself. If so, difficulties are

its best instruments. They are its schoolmasters. They exercise, discipline, train, and thus form the mind. If to see was in all cases to understand, and to understand was to believe, the work of religion might be easy, it could hardly be useful. But indolence of mind is not tolerated in Christianity. It unites in happy proportion light and darkness, brilliancy and obscurity, certainty and probability, so that while the mind has full satisfaction on all that regards the great interests of the present and the vast concerns of an eternal state, it is stimulated also to constant exertion by the desire of penetrating into tracts that are but partially known or wholly unexplored. By this happy union, not only is the mind kept constantly engaged, but two of its strongest affections are gratified, its love of knowledge, and its love of novelty—its love of knowledge by that declared, and its love of novelty by that which remains to be discovered. Thus is Christianity suited to our intellectual condition. It is fitted to develop the capabilities implanted in us, it meets and gratifies the desires that are essential to our intellectual nature, and by these conclusions we may feel our assurance strengthened that it proceeded from the same hand that formed the mind and knows in consequence all its wants, and the best means of supplying them. But of mental activity there was before the promulgation of the gospel no inconsiderable degree possessed by a few extraordinary men. Such in all ages is in some rare instances the force of native power, as to break through all barriers, to bear down all opposition, and to rise superior to all difficulties. Endowed with irrepressible vigour, some few of the Pagan world had thus released themselves in part from their mental thralldom, and penetrated the thick darkness which covered the earth. The rewards of their laborious struggle were some glimmerings of truth, not the full light of the meridian sun, but as the twinkling of a few scattered stars piercing the dense and murky clouds of night. But what they discovered they discovered for themselves. The people they held incapable of receiving even their few and imperfect conceptions of God and his Providence. Whereas Christianity poured the full blaze of day upon not the few, but the world. It destroyed all barriers between man and man, and bade the swelling tide of truth roll on to cover the earth as the waters cover the surface of the deep. With equal truth and beauty, Jesus declared himself the light of the world. Wherever there is a mind to understand and an eye to see, there the sun of righteousness pours his kindling radiance. In the various gradations of society there is no elevation so lofty but he will gild and fertilize, and no valley so deep but he will warm and enlighten it with his all-pervading beams. Are you rich or are you poor, learned or ignorant, the gospel, without respect to these distinctions, offers mental liberty and mental enlightenment to you all alike. It needs only that you are a rational being in order to share in its freedom and in its riches. With the Bible in his hand, every man, the humblest, may surpass in important knowledge the sages of ancient days, may become his own teacher, may become his own priest, may become wise unto present peace and eternal salvation. For those who have been educated in the illuminations which it affords, it is not easy to estimate the amount of actual knowledge which they have derived from it. Yet this should be done in order to feel how fully Christianity meets our intellectual wants. And could we by any act of the imagination conceive all the information erased from our minds which the gospel has infused into them, how dreary a waste would they present in all that concerns the great interests of time and of eternity! Whence but from the Bible have we all derived our idea of God and of his glorious attributes? If we are assured that he is, and that

he is a rewarder of those who diligently seek him, has not our teacher been the Bible? If we know him to be a God of love, if with filial confidence we repose in him as our Father, if we believe that all events are directed by the best means to the best ends, if we have been led to seek and find mercy at his throne of grace, if the love of him has cast out distracting and corroding fear, what has been our instructor but the Bible? If we have been able to pierce the veil which shrouds futurity from the eye of mortals, if the mind has been relieved from anxious thoughts of its future destiny, if in standing around the couch of departing friends we have known the land whither they were going, and the way by which we ourselves might follow and join them—if mortals have found the road to immortality, and sinners the road to salvation, our instructor has been the Bible, our guide and our confidence Jesus Christ. But in mentioning that Divine Teacher, what a crowd of thoughts press upon the mind! The mere exhibition of such excellence as his would have been a blessing to man. Apart from the eternal consequences of his death, his example would have been invaluable. The appearance of his virtues in a human form would have tended to elevate the tone of human excellence, and the contemplation of them to make men conformable to their likeness. But Jesus did more than this for the human mind. He invested it with a dignity truly sublime, for he led it forward in the way to immortality. He taught us that our distinguishing faculties were not to perish in the tomb; he stimulated our exertions by the offer of an eternal reward; he enlarged and elevated our thoughts by leading them to aspire to eternity. Our rational nature, apart from the discoveries of the gospel, is a load to us heavy to be borne. We have then the fate, but not the contentedness, of brutes. We are to die and to perish, and we know it. Our friends are to die and to perish, and we know it. And this knowledge haunts the mind with incessant thoughts of gloom, and, filling the breast with repining, takes the half of happiness away from life, and doubles all its ills. In every enjoyment the thought of destruction intrudes, in every calamity the uselessness of suffering is felt, and originates complaints of the Divine ordinations. But on the proclamation of pardon and eternal life, the mind rises to a new existence, its load is gone, its anxiety and apprehensions are dismissed; all its feelings take a new and a radiant colour, its tone of thought and action is heightened, from the earth it has sprung aspiring to heaven, and it has now an energy, a range, an elasticity, and a nobleness, of which before it was utterly devoid. We cannot believe, then, that Christianity is not a rich intellectual blessing. Does it not proclaim liberty to the captive? Does it not scatter our mental darkness? Does it not satisfy our thirst for knowledge? Does it not lay open futurity to our view? What knowledge is there which it is essential for a mortal to have that it does not offer? Who now, except he reject the gospel, has mental anxieties or apprehensions respecting his origin, his duty, or his end? Upon whose mind is there a veil of darkness? All is bright as the radiance of a summer's sky—all that concerns our great interests. And suppose this light to be removed, its passing away would be like the departure of day and the coming on of night. Where then could you look for information? Who could kindle up another sun? Where would the labourer and the poor man find instruction? Reason's short sight would fail to penetrate the gloom. Heathen darkness would again oppress the minds of the many. No matter what a few might or might not discover, the mass of the people would be involved in gloom. Again it might be said, My people perish for lack of knowledge. All the machinery invented by Christian benevolence to diffuse Christian

instruction would cease to work—light would be withdrawn from our schools, and the tongues of our missionaries would cease to speak. And this state would prevail instead of that foretold by the lips of prophets—a state of general darkness for one of universal light. But no; all this is but supposition. Thank God, it cannot, it will not be realized! The word of God will not return unto him void; it will accomplish what he hath determined; even the wilderness shall be a fruitful field. He that is destined to be the light of the world, will not cease to diffuse his blessings till all shall rejoice in light and liberty.

The gospel, then, confers on us mental freedom, awakens in us mental energy, satisfies our desire of knowledge, removes our darkness, solves our doubts, dignifies our thoughts, and raises our minds from the degradation of the tomb to the glory of immortality!

THE MIGHT OF SONG.

FROM THE GERMAN OF SCHILLER.

A TORRENT from the clefted rock
Rushes with the thunder's sound;
And mountain-ruins mark the shock,
And oaks from steep to chasm bound.
Astonish'd then with thrilling fear
The wand'rer listens from afar;
The gushing roar he stands to hear,
Yet knows not whence these tumults are:
So the tide of music swells
Out of undiscovered wells.

Link'd with the awful sister-band
Who still the thread of being wind,
Who can the singer's tones withstand,
And who his magic thrall unbind?
With power, like Hermes' wand, to move,
To make the spirit faint or glow,
He lifts its wond'ring flight above,
Or sinks to shadowy realms below:
Sways it now from jest to thought,
Pois'd on feeling's light support.

As if, amid the festal ring
Came, stalking with a giant-stride,
Dim as the ghosts that twilight bring,
An awful Fate to quell its pride;
As earthly greatness crouches dumb
Before the stranger's piercing gaze,
As sinks the revel's babbling hum
And falls the mask from every face,—
Truth with mighty victory there
Melting falsehood's works to air:

So, casting off each burden vain,
 Man, waken'd by the voice of song,
 His spirit's-rank learns to attain,
 And treads in holy power along.
 One with the heavenly rulers now,
 Before him earthly spirits quail,
 Before him dumb each power must bow,
 And no fatality assail.

Care must smooth the furrow'd brow
 While the tides of music flow.

As, after hopeless, ling'ring years
 Of banishment and deep unrest,
 The child with hot repentant tears
 Sinks down upon a mother's breast ;—
 So to the threshold of his days,
 To peace long-lost and needed long,
 From exile's strange and weary ways
 The fugitive is led by song,
 Chill'd by cold convention's grasp,
 His heart to warm in Nature's clasp.

V.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. IV.

CÆLIUS SECUNDUS CURIO was born at San Chirico in Piedmont, May 1, 1503, and was the youngest son in a family of twenty-three children. He lost both his parents before he had completed his ninth year. His father, who was of noble descent, and allied to some of the first families of Piedmont, held a distinguished civic office at Moncarlier, and superintended his son's education till the period of his own death. *Cælius* was the favourite child of both his parents ; and his father, who always regarded him as the hope and stay of the family, besides leaving him an equal share in his personal property, bequeathed to him the family mansion at Moncarlier, together with an estate in the country, and a beautifully embellished Bible, which was at that time deemed an inestimable treasure. After the death of his parents, he was sent to a public school, where he made a rapid proficiency in classical knowledge ; but the course of education pursued in this seminary being too narrow to satisfy his aspiring mind, he removed to Turin, and devoted himself to the study of oratory, poetry, history, and jurisprudence, under the professors who then had the charge of those departments in the university of that city. He had scarcely completed his twentieth year, when the names of Luther and Zwingle began to be the general topic of conversation ; and deeming it unfair to join in the prevailing cry against them, without allowing them an opportunity of defending themselves, he resolved to procure their writings, and make himself thorough master of the controversy. By the assistance of some friends he obtained a sight of Luther's Treatises on Indulgences, and on the Babylonish Captivity ; Zwingle's

Essay on True and False Religion, and some of the writings of Melancthon; and his curiosity was so much excited by the perusal of these, that he felt an ardent desire of becoming acquainted with their authors. With this view he invited James Cornelli and Francis Guarini, two of his fellow-students, to be his companions on a tour into Germany, an invitation which they were not slow to accept. Before they had proceeded many miles on their way, these sanguine youths, with buoyant spirits and light hearts, to beguile the tedium of their journey, entered into a friendly religious discussion; but being reported to Boniface, Bishop of Ivrea, by some of the country people, as men of suspicious character, he caused them to be apprehended and lodged in prison. Curio was now separated from his companions, and conducted to the castle of Capriano: but after a confinement of about two months, he was liberated at the request of some influential friends, and discharged with a gentle admonition. The bishop, who saw that he was a young man of considerable promise, took him under his own protection, and sent him to prosecute his studies at the monastery of St. Benigno; but here his contempt for the mummeries of the Catholic religion soon displayed itself, and having secretly obtained access to the shrine where certain relics were deposited, he abstracted them from their hiding-place, and left in their room a Bible, upon a blank leaf of which he inscribed these words: "*This is the ark of the covenant, from which the oracles of truth may be learned, and in which the true relics of the saints are contained.*" The monkish relics above alluded to were produced upon great occasions only, and on the eve of one of these, Curio, apprehending that the suspicion of having purloined them would fall upon himself, absconded, and travelled on foot, by way of Milan and Rome, into the Neapolitan territory. After visiting most of the principal cities of Italy, he returned to Milan, where he resided for some years. As he was endowed by nature with talents of the highest order, which he had improved by assiduous cultivation, he was at no loss for the means of obtaining a comfortable livelihood, which he did by devoting himself to the office of an instructor of youth. During his residence at Milan he was noticed by the principal families of the place, and conducted himself so as to secure the esteem and affection of all parties. At that time the Milanese was occupied by Spanish troops; and the country was ravaged by famine and pestilence, and all the horrors which usually follow in the train of war. Curio was very assiduous in his attention to the sufferers, and so far ingratiated himself into the favour of Margherita Bianca Isacia, a young lady of noble family, as to obtain her hand in marriage. In 1530 he removed to Casale, in the neighbouring Duchy of Montferrat, and when he had resided there for some years, he was urged by his friends to return to Moncarlier, and claim the property which had been left by the family, and which, in his absence, had fallen into the hands of his only surviving sister. On this suggestion he was induced to act; but, being alarmed at the cry of heresy which was raised against him, he was compelled to fly for safety to a neighbouring town, and to abandon for ever his claim to the family property. At this period of his life he chanced to be one day on a visit with some friends in a certain village, where a Dominican Friar was zealously declaiming against Luther, and telling his hearers that this great light of the Reformation not only permitted his followers to indulge in every species of licentious gratification, but even went so far as to deny the Divinity of Christ, and his birth of the Virgin Mary. At the close of the discourse, Curio requested the preacher to point out any passage in Luther's writings, from which these grave charges could be substantiated; to which the friar replied, that he would not then discuss

the matter with him, but that if Curio would accompany him to Turin, he would convict Luther of having advanced far more dangerous doctrines than these. Upon this Curio took from his pocket Luther's Commentary on the Galatians, and proved the utter falsity of the friar's charge, by quoting the Reformer's own words. This exposure completely discomfited the preacher, and the people would have wreaked their vengeance upon him in a summary way, had he not made a precipitate retreat to Turin. Safely arrived there, he applied to the chief inquisitor to arrest Curio, whose lot it was again to suffer imprisonment on a charge of heresy. The old story of the relics was now revived; and he was reminded of the heretical conversation which had brought him under the displeasure of the Bishop of Ivrea. All things, in short, seemed to conspire against him; and his friends were almost upon the point of giving him up as lost. At this critical conjuncture he dexterously managed to elude the vigilance of his keepers, by procuring a false leg, and presenting that to be fettered instead of the true one. This contrivance proving successful, he felt encouraged to proceed in his attempt to extricate himself; and the premises in which he was confined having been familiarly known to him while he was a student at the university, he found but little difficulty in effecting his escape from them. The superstition of the age attributed his deliverance to the use of magical arts; and the real manner in which it was accomplished would probably never have been known, if Curio himself had not discovered it in a dialogue, called *Probus*, published some years afterwards. He had now become so obnoxious to the Catholic clergy, that his only means of safety lay in flight; and taking with him his wife and children, he made the best of his way to Sale, a town of Milan which lay at some distance from the high road. Here he was soon recognized by some gentlemen, who usually spent their summer months at their country houses near this place, and by whom he was prevailed upon, almost against his will, to accept of a Professorship in the University of Pavia; and although the inquisitors had strict orders to seize him, he was enabled for a long time to set them at defiance, by the vigilance of his pupils, who escorted him daily backwards and forwards between the university and the place of his residence, for the space of three whole years. At length the Pope threatening to excommunicate the senate of Pavia, if Curio was not delivered up, he was allowed to make his escape, and took refuge in the Venetian territory. The vengeance of his enemies still pursuing him, he sought the protection of Renata, Duchess of Ferrara, by whose interest he obtained a Professor's Chair in the University of Lucca: but before the expiration of a twelvemonth, a papal order for his apprehension and removal to Rome was received by the senate, and he once more found it expedient to consult his safety by flight. He now saw that he could no longer remain in Italy, without being daily in imminent hazard of his life; and came to the determination of seeking that asylum in a foreign country which was denied to him in his native land. Having procured letters of recommendation, therefore, from the Duchess of Ferrara, he went to Switzerland, and was appointed Rector of the College of Lausanne, an office which he discharged with great credit and acceptance for about four years. Soon after his settlement in that town, he returned into Italy in quest of his family, and narrowly escaped being taken by the Pope's emissaries at Pisa. While seated at dinner, the bargello, or prefect of the Inquisition, unexpectedly made his appearance; and having previously secured the approach to the house by a strong guard, he entered the room in which Curio was regaling himself, and arrested him in the name of the chief pontiff. Curio rose from

the table, and was in the act of surrendering himself; but happening still to have in his hand the knife which he had been using at dinner, and being a robust and powerful man, the prefect was in his turn alarmed, and fainted. Curio, with remarkable presence of mind, now seized his opportunity. He left the room, went down stairs, passed through the midst of the guard which was stationed at the door without being recognized, entered the stable, mounted his horse, and rode off. On the recovery of the bargello from his fainting fit, the alarm was given, and the hue and cry raised; but Curio was now beyond their reach; and a violent storm soon compelled them to take shelter, the delay occasioned by which, while it favoured his flight, rendered further pursuit on their part hopeless. Having thus once more escaped the jaws of death, he returned to Lausanne, where he was shortly joined by his wife and children; and finally removed to Basil, A. D. 1547. In the university of this city he was appointed professor of eloquence and belles-lettres, an office for which he was eminently qualified, and which he discharged with uninterrupted satisfaction till the end of his life. The Pope now solicited him to return into Italy, and made him a very liberal offer, together with the promise of a free pardon, on the sole condition of his abstaining in future from the discussion of religious subjects. The Duke of Savoy, on hearing of this, made him a still more flattering proposal. The Emperor Maximilian was likewise anxious to secure his literary services in the University of Vienna; and the Waiwode of Transylvania offered him a valuable appointment in the newly-established College of Weissenberg. But he declined all these inviting proposals, and continued, for the space of more than twenty years, to devote himself with unwearied assiduity to the discharge of his official duties in the University of Basil, preferring the society of such men as that seat of learning afforded, to all the splendid allurements held out to him by foreign courts. He died at Basil, on Tuesday, November 22, A. D. 1569, in the sixty-seventh year of his age. A few months before he was attacked by the complaint which carried him to the grave, he had his likeness taken; and when he was asked the reason by a friend, his reply was, that the period of his dissolution was not far distant, and he was anxious that his family, when they saw that representation of him, should remember him, and call to mind the pious precepts which he had inculcated upon them during his life. From that time he ceased not to meditate daily upon his approaching end; and when it arrived, he met it with the calmness and composure of a Christian. He left behind him in his works many splendid monuments of genius and erudition. His introductory address to Valdez's "*Considerations on a Religious Life*" has been already mentioned. Besides editing that work, he translated into Latin Guicciardini's "*History of the Wars of Italy*," and some of Ochino's "*Sermons*;" and published a collection of "*Pasquinades*," in French and Italian, which were remarkable for the pungency of their wit. Among his original writings were many on the subjects of education, philology, grammar, logic, history, antiquities, and other topics connected with general literature. His theological and metaphysical works comprise an *Essay on Providence*, and another on the *Immortality of the Soul*; a *Paraphrase on the Proem of John's Gospel*; *Dialogues on the Extent of God's Kingdom*; and *Christian Institutions*. An excellent memoir of Curio, by a gentleman to whom our readers are under large and repeated obligations, was inserted in the *Monthly Repository* for 1823 (p. 129). In that memoir it was the object of the writer to represent him simply in the light of an Italian Reformer. We now venture to claim him as a believer in the sole and

undivided supremacy of the Father; and, judging from a variety of well known and incontestible facts, there appears to be ample ground for the conclusion, that he was, what numbers besides have been, who have lived and died with a fair reputation for orthodoxy, a Crypto-Unitarian. It is said, indeed, and no statement can be more true, that Sandius has not inserted Curio in his "*Bibliotheca Antitrinitariorum*." But Sandius, it should be recollected, died before he had completed that work, and left it in so unfinished a state, that Benedict Wissowatius, on whom the labour of editorship devolved, inserted nearly seventy additional biographical notices; and, after all, by no means held it up to view as a finished production. In his prefatory remarks, he requests the reader to correct any errors which may have crept into the work, and particularly desires that, if he should detect any omissions, or acquire any additional information, he will not scruple to imitate the example of Sandius and himself, in communicating the result of his inquiries to the literary world. The indefatigable Fred. Sam. Bock, acting upon this principle, has made considerable additions to the list of Antitrinitarians contained in the "*Bibliotheca*" of Sandius. Yet, fully conscious of the almost insuperable difficulties attendant upon his Herculean undertaking, he sent his elaborate history into the world, not as a perfect work, but only as an improvement upon what Sandius and others had done before him; and there can be little doubt that future inquiries will enable us still further to extend the catalogue. Unless, therefore, more substantial reasons than the above can be assigned for rejecting Curio from among the number of Unitarians, there is little probability of his name being ultimately lost to the cause, particularly as many writers among the Trinitarians have not been backward in laying his character under a suspicion of heresy, and excluding him from the ranks of orthodoxy. This has been done by Lampe, in his *Ecclesiastical History*; by Pet. Jænichi, in his *Animadversions* upon a Catechism published by Samuel Crellius; by Mich. de la Roche, in his *Memoirs of the Literature of Great Britain*; and by Allwoerden, in his *History of Servetus*. We learn from the last of these writers, that a copy of the "*Christianismi Restitutio*," in its original shape, written out by Servetus himself, once belonged to our Curio; and that it afterwards passed into the hands of M. Du Fay, at the sale of whose library, in the year 1725, it was purchased by the Count De Hoym, the Polish Ambassador at the French Court. This celebrated manuscript appears, from the account given of it by Allwoerden, to have had the name of Cælius *Horatius* Curio written in the title-page. It differed in many respects from the edition published by Servetus in 1553; and Allwoerden adopts M. Du Fay's conjecture, that it was the embryo of Servetus's larger work, and written out by himself. The same writer intimates that Cælius *Secundus* Curio, the father of *Horatius*, was once the possessor of this book; and pledges himself, on some future occasion, to prove that the elder Curio was a friend and follower of Servetus. This pledge was given in the year 1728; and that it was not given without due consideration, all will be disposed to admit, who have read the elaborate treatise on the life of Servetus. Whether the author of that work lived to redeem his promise, we have not the means of ascertaining. Schelhorn, in 1730, attempted to prove that Curio lived and died a firm believer in the Trinitarian faith; and by Bock and others his arguments have been deemed unanswerable. In our opinion they are far from satisfactory; and of their inconclusiveness we hope to produce substantial proofs in a future number.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 386.)

THAT St. Matthew's arrangement of the events in our Lord's Ministry in Galilee should have a general preference over that of Luke, would naturally follow from two considerations : (1), That he lived at the time and in the country where they occurred, and was personally acquainted with many of them ; and (2), That he commonly gives, with fewer details of circumstances, more definite notes of time and place than St. Luke does.

On the other hand, the general agreement of Mark and Luke with each other, and disagreement with Matthew, in the portion of the history preceding the return of the Twelve, has operated, in the minds of many harmonists, to induce them to give up the order of events in St. Matthew's Gospel : and it might present strong (if not sufficient) justification for this course, were there not evident indications in the Gospels themselves that Mark and Luke had some documents in common.

It would be difficult to develop (without a detail which would be irksome and probably useless) the various considerations which lead us to give, on the whole, a decided preference to the order of Matthew. In the long-continued attention we have given to the subject, we have never seen reason to relinquish this preference ; but its reasonableness depends upon an accumulation of evidence, rather than upon any single consideration. There is, however, one, (already adverted to in p. 386,) which appears to us sufficiently decisive ; viz. that founded on the connexion of the application of Jâirus with Matthew's feast, which succeeded, at a short interval, his call to be a constant follower of Christ. That period must have been very impressive to Matthew ; and his narrative, (ch. viii. 18, ix. 26,) though commonly very succinct, is too closely connected in its various parts to allow of the supposition that it essentially departs from the real succession of events. After recording the stilling of the storm, and the cure of the Gadarene dæmoniac, he gives a brief account of the cure of the paralytic at Capernaum, and connects with it, in close succession, the circumstances of his own call. He then speaks of our Lord's being at his table with various other persons, and represents Jâirus as making application to him for his daughter while he was engaged there in conversation with the disciples of John ; and records our Lord's following Jâirus, and on the way to his house restoring the health of the disordered woman. What considerations can authorize the separation of this application of Jâirus from our Lord's visit to Matthew, by those who knew what Matthew himself has recorded ? Mark and Luke could not have known this. In their Gospels, the stilling of the storm, the cure of the Gadarene demoniacs, the restoration of the woman, and the raising of Jâirus's daughter, are placed in uninterrupted succession, *after* the selection of the Apostles ; and the cure of the paralytic, with the call of Levi, (*i. e.* Matthew,) and the conversation of our Lord at his table, are entirely separated from the former series, and placed *before* the selection of the Apostles. If no probable reason could be assigned for this remarkable agreement with each other, while these Gospels are inconsistent, as to the succession of events, with St. Matthew's, still would the difficulty present no adequate reason to relinquish the express testimony of Matthew as to what took place at his own table.

To vindicate our general preference of Matthew's order over Luke's, in that portion of the history where there is real disagreement, it seems sufficient to shew, as we have done, that the latter, in a striking series of occurrences, is directly opposed to the former; and that, from the circumstances of the case, the succession of events, as given by Matthew, must be that of actual occurrence.*

The diversity between St. Mark's order and that of Matthew, would, of itself, cause no difficulty in selecting the latter as the basis. The *succession* of events, (without reference to *omissions*,) is, in some parts, accordant with that of Matthew. This is the case in ch. i. 16, ii. 22 (with the exception of the cure of Peter's Wife's Mother); in ch. iv. 35, v. 43; and in the portion onward from vi. 14. But in the portion preceding the death of John and the return of the Apostles, taken as a whole, there is an obvious want of coherent successiveness; and, except where Mark expressly connects events together, by notes of time or place, we should feel no hesitation in leaving

* The analysis given at the close of our last article, of the third leading division (p. 382) of St. Luke's Gospel—respecting the Ministry of Christ in Galilee—assists in accounting for the order of events actually adopted in that division; though we in no way rely upon it for a vindication of our general preference of Matthew's order, as the basis of a chronological arrangement.

We consider that division as itself composed of separate portions, some of which were founded upon documents common to Mark and Luke. And it is a fact of some consequence, that, in each separate portion, the order of events (without regard to omissions) nearly corresponds to that of time, as determined by the arrangement of St. Matthew. Where Luke had a common document as his guide, he would naturally adhere to its order, unless he had better means of knowledge. Where he gained his information from oral accounts, or from other sources independent of those which Mark had in common with him, he would naturally arrange the facts he learnt, in the order of events as far as known to him. And the *separate portions* he would arrange in what appeared the order of time.

In all this, we presume that this admirable historian would have in view to maintain the real succession of events as far as he could ascertain it.

From the internal evidence, which our analysis presents, we think it not improbable that he pursued some such course as the following, in the compilation of this third leading division of his Gospel. The short record, exclusively given by him—of the rejection of Christ at Nazareth, before his public preaching began—of course formed the introduction to this division; and as our Lord went thence to Capernaum, the first portion, a common document, beginning with events which commenced his public preaching, would naturally take its place immediately after the record of his rejection at Nazareth. This first portion ends with the selection of the Apostles. The third portion, also a common document, may have begun with the Parable of the Sower; and if so, whatever occurrences St. Luke ascertained to have taken place before the delivery of this Parable, he would naturally place between these two common documents, forming thereby a second portion of his record of Christ's Ministry in Galilee.

It must, however, be added, that this arrangement brings the record he had obtained of the Sermon on the Mount, into such close connexion with the last fact in the first common document, viz. the selection of the Apostles, (see p. 385,) that it is most probable St. Luke considered that discourse as delivered immediately after it. If the record he had of it, began (ch. vi. 20) without introduction—"Jesus lifted up his eyes upon his disciples," &c.—and St. Luke knew that it was delivered after a series of great miracles, and when multitudes from all parts were collected together, he would naturally place it where he has done. The interval between the Sermon on the Mount and the selection of the Apostles, did not (as we estimate) exceed three weeks; and the previous circumstances nearly corresponded in both cases.—That the record in Luke is of the Discourse recorded by Matthew, we deem certain: the records begin and end alike, and in each case we find the discourse followed by the cure of the centurion's servant. In saying this, we have not lost sight of Mr. Greswell's fine-spun arguments against their identity.

his order for that of Matthew, were the reasons for adopting the latter less weighty than they are.* The events of this portion could not have extended over more than five months; and of this period a very considerable part was spent out of Galilee, and has no express record in any of the first three Gospels; so that the events which they actually record, only occupied about ten or eleven weeks—a consideration which may have great influence in satisfying the mind that any one, not a personal witness, must have (at least) great difficulty in ascertaining the order of occurrences which took place in a period so crowded with events, and in so limited a district as Galilee.† This difficulty must have been great, even within a short interval after the events themselves; and much more when, as in the case of Luke at least, it was to be met, at the distance of thirty years from the time. As to Mark, he was not an Apostle, and we have no proof that he attended the ministry of our Lord in Galilee: he could not have been with him at the time of the Sermon on the Mount, or he must have recorded some part of it. On the other hand, St. Matthew was necessarily well acquainted with the transactions recorded; and knew all the circumstances of locality, &c., so that unless some inconsistency or incoherency could be pointed out in his narrative, it would, as a matter of course, claim a preference over St. Mark's, as well as over St. Luke's, each taken singly. We have already shewn reason for our opinion, that even their accordance, in some parts, is insufficient, in the circumstances of the case, to establish their arrangement in opposition to Matthew's.

Commencing with the Ministry of the Baptist,‡ the Gospel of Matthew may be conveniently divided into six parts: §

I. The Ministry of the Baptist; with the Baptism and Temptation of Christ: ch. iii. 1—iv. 11.

II. The Ministry of Christ in Galilee (commencing after the imprisonment of the Baptist) as far as the Mission of the Twelve: ch. iv. 12—xi. 1.

III. Occurrences succeeding the Mission of the Twelve till the Death of the Baptist, which completed their Return: ch. xi. 2—xiii. 58.

IV. Transactions from the Return of the Twelve, till the Termination of our Lord's Public Ministry in Galilee: ch. xiv.—xviii.

* In one part, Mark (ch. iv. 35) does appear to make such a connexion, where we are not yet prepared to follow his order. After giving his record of the parable of the Sower, &c., he says, as in the common translation, "And the same day, when the even was come," &c., *εν εκείνη τη ημερα, οψιας γενομενης*, and then proceeds to record the stilling of the storm, and subsequent events. On comparing the passage with Luke's Gospel, we see reason to conclude that it forms part of a common document (see p. 386); and as St. Luke (ch. viii. 22) only says, *εν μιᾷ των ημερων* "on a certain day," perhaps their common document (which would be in Syro-chaldaic) meant no more.

† The district which, in the Gospels, is peculiarly termed Galilee, though very populous, and containing a great number of towns and villages, was probably but little larger than Monmouthshire. Few who read the Gospels without attention to their topography, can be prepared for such a statement: but it is requisite to bear it in mind, when investigating the chronological arrangement of those invaluable narratives.

‡ There appears no room to doubt that the first two chapters of Luke, formed an integral part of his Gospel: but the first two chapters of Matthew, we regard as a Narrative—independent of Matthew's Gospel, though, perhaps, prefixed to it by the translator of the Gospel into Greek.

§ See the corresponding division of Luke's Gospel, in p. 382.

V. Occurrences during the Last Journey to Jerusalem: ch. xix. xx.

VI. Transactions from our Lord's Entry into Jerusalem, to his Ascension: ch. xxi.—xxviii.

In the fourth part, St. Matthew's record very closely agrees, in subject, and in arrangement, with that of Mark. St. Luke's, we have seen (p. 386), does not contain the portion of the history between the miracle of the Five Thousand and the Confession of Peter: but as far as his record goes, his arrangement agrees with that of the other two Evangelists.

The third part has, necessarily, more of the character of a Gnomology; and were it necessary, transposition might, we think, be freely made in it: but with the exception of one occurrence (the Walk through the Cornfields) which from some cause is associated in each of the three Gospels with the cure of the Man with the Withered Hand, there is nothing decidedly opposing the opinion that all is arranged in the order of time.

In the second part, the reader will expect, from what we have already said, that we regard St. Matthew's order as uniformly to be followed, with the exception of the cure of Peter's wife's mother, which is placed by him (ch. viii. 14—17) after our Lord's return from his first progress, whereas St. Mark places it before that progress, soon after the Call of Peter. Now considering the connexion of Mark with Peter, and still more his express reference of this miracle and those which followed it, to the Sabbath on which our Lord cured the Dæmoniac in the synagogue at Capernaum, and that he so speaks of the latter, that it appears to have immediately succeeded the Call of Peter, we adopt as preferable the position of it in St. Mark's Gospel.* St. Matthew's account of the facts which he records is, in general, more compendious than that of the other Evangelists; but all is orderly; and the mind can follow it, with close attention to time and place, (just as in the fourth part,) without any perplexity or even difficulty.

The fundamental principles, then, on which we would arrange the Records of our Lord's Ministry, are the three following:

1. That it included two Passovers only; lasting a year and a few months.
2. That the miracle of the Five Thousand occurred not long before the second Passover, at which our Lord was crucified.
3. That of the first three Gospels, St. Matthew's arrangement should be made the general guide.

And to these we may add the following, as a subsidiary principle.

4. That no portion should be separated from its connexion in the particular Gospel in which it is found, unless the separation be required by the ascertained or at least very probable order of time.

It may now be satisfactory to the reader if we give a general outline of

* We have considered the views of the able Editor of the Boston Harmony, Pref. p. ix.; but we prefer the opinion that St. Mark's record here presents the real order of time. The part of his Gospel which respects the interval between the commencement of Christ's public preaching in Galilee, and his first progress, is so detailed, connected, and consecutive, that it seems to us reasonable to follow it here. St. Matthew might, when writing his Gospel, introduce his brief record in its present position, (ch. viii. 14—16,) from the events having occurred at Capernaum, about the time of the first progress. It does not appear to us probable that St. Matthew would not have intimated that the Sermon on the Mount, the cure of the Leper, and that of the Centurion's Servant, took place on the sabbath, supposing such had been the case, as it must have been on the same day with the miracle at Peter's house.

our chronological arrangement of the records of our Lord's Ministry, commencing with his Baptism and ending with his Ascension.

We find it convenient to divide our Monotessaron (or single narrative formed from the four Gospels) into Nine Parts; to the first of which we should prefix the account of the Baptist's Ministry.

I. From our Lord's Baptism, to his First Miracle at Cana, shortly before the First Passover.

II. From the First Passover, inclusively, to the Feast of Tabernacles.

III. Transactions connected with the Feast of Tabernacles; about which time, probably, the Baptist was imprisoned.

IV. Christ's Public Preaching in Galilee, as far as the Mission of the Twelve, shortly before the Feast of Dedication.

V. Occurrences between the Mission of the Twelve and the Death of the Baptist, which caused the complete Return of the Twelve.

VI. From the Return of the Twelve, followed by the miracle of the Five Thousand, to the termination of our Lord's Ministry in Galilee.

VII. Those Discourses and Miracles recorded in Luke's Gnomology, ch. x. 1—xvii. 10, which are not referred to other parts.*

VIII. Occurrences on our Lord's last Journey from Galilee, till his arrival at Bethany, "six days before the Passover."

IX. From our Lord's arrival at Bethany to his Ascension.

PART I.

From our Lord's Baptism to his First Miracle.

After the Baptist had engaged in his preparatory ministry, for about four or five months, our Lord, being then about thirty years of age, presented himself at the baptism of John; and was then specially appointed to his high office, by the voice of God, and a visible symbol of his spirit. Immediately after this, Jesus, now the Messiah, retired to the Desert for forty

* Respecting the transactions and discourses which are included in Luke's Gnomology, one of three plans may be adopted by the Harmonist. (1.) They may all be arranged, according to the best of his judgment, in their proper places in the history. Since they must all have occurred somewhere, it may be deemed his business to find a probable situation for each. (2.) Those which present strong internal evidence of their proper situation in the history, may be arranged accordingly; and the remainder may be inserted, as Luke has done the whole, at the close of Christ's public ministry in Galilee. (3.) These may be placed at the end of the whole history.—The third plan is adopted in the Boston Harmony, following the system of its basis. There are these weighty objections against it: it places too much out of view some discourses of peculiar interest and importance; and, it separates them from that portion of our Lord's ministry to which they certainly belong, though we may not be able to ascertain their specific situation in it.—The writer of these articles has long prepared a harmony, in constructing which he adopted the first plan: but there is, in general, little, in the internal evidence, to decide the specific situation; and the system requires so much separation of portions which one is accustomed to see together in St. Luke, and interruption in the course of events as briefly given by Matthew, that it does not, in practice, well fall in with the purposes of a chronological arrangement of the gospel narratives. He has, therefore, come to the conclusion that the second plan is best even for the modern harmonist, who has (in some respects) more advantages for ascertaining the situation of events than St. Luke could possess. In his invaluable record, this Evangelist has placed his Gnomology just where it was most useful, as well as most convenient, to place it; where the contents of it most harmonize with, and least interrupt, the train of the history; and where, in various portions at least, they were connected by local association.

days, during which period he received those specific instructions and that general illumination which qualified him for his all-important work;* and also underwent various trials of his faith and wisdom, which assisted to prepare him for the right employment of the high powers that had been given him "without measure," but only to be employed for the great purposes for which they were conferred, and which were always regarded by him as a trust.

The foregoing circumstances are (with one exception) recorded by the first three Evangelists; and from this period till the commencement of our Lord's Public Ministry in Galilee, they give us no direct information, if we except his visit to Nazareth, recorded by St. Luke.

From the first chapter of John we learn that our Lord returned to Bethabara the day after a deputation from the Sanhedrim had applied to the Baptist, to ascertain the extent of his commission; that then John bore testimony to him; and that in consequence some of his followers became the disciples of Jesus. Soon after this, our Lord returned to Galilee; and at a marriage festival at Cana, wrought his First Miracle.

PART II.

From the First Passover inclusively, to the Approach of the Feast of Tabernacles.

Soon after his first miracle, our Lord went to Jerusalem to attend the Passover; and there manifested his authority, by driving the traders out of the temple, and by miracles which are not specified; in consequence of which, Nicodemus came to him by night, and had a conference with him. He then went into the country of Judæa, where he remained for some time with those who had become his disciples, admitting others by baptism to the profession of a belief in him; and at this period the Baptist again bore testimony to his superior dignity.—These things are related by St. John alone; ch. ii. iii.

About this period must have occurred that transaction—the Walk through the Corn-fields—which in each of the first three Gospels is associated with an occurrence—the cure of the Man with the Withered Hand—that must have taken place at a much later period, i. e. probably, during the absence of the Twelve on their mission †

* Moses was "with the Lord" forty days and forty nights. (See Exod. xxxiv. 28.) In like manner it would be reasonable to suppose, that though the trials of our Lord's fortitude and duty might be continued, at intervals, during the whole forty days, yet that one main object of his retirement was what is above stated. Those Unitarians who consider the Logos of John as denoting Christ personally, will naturally refer the expression "with God" to this important period.

† Matthew xii. 1—13; Mark ii. 23, iii. 5; Luke vi. 1—11.—The Editor of the Boston Harmony feels great objection (Pref. p. xi.) to the separation of events so closely connected in each of the first three Gospels; especially as the former is introduced by St. Matthew with so much appearance of precision. The objection is strong and reasonable; and it has always seemed the greatest difficulty, (if not the only essential one,) attending the general principles of the arrangement which the Boston Harmony has followed. The Editor has offered some considerations, "with much diffidence," to shew that the Walk might have occurred at the period assigned to the Miracle, viz. the latter part of February: and if this conjecture were sufficiently borne out by the natural history of Palestine, it would remove nearly the whole of the difficulty. But the facts collected by J. G. Buhle, in his *Economical Calendar of Palestine*, given in the *Fragments to Calmet's Dictionary*, do not authorize the solution.—If the word *δεύτερον πρωτον* in Luke vi. 1, be genuine, (and the

The Pharisees manifesting displeasure at the increasing success of our Lord, he left Judæa; and, in his way to Galilee, had the very important conversation with the Samaritan Woman, at Sychar. After remaining there two days, he proceeded to Cana; and soon after his arrival, on the application of a nobleman—probably Chuza, Herod's steward—he healed his son who was lying sick at Capernaum. These facts are recorded by John alone, ch. iv.

Soon after this, he went to Jerusalem to another festival, which must have been the Pentecost: and there, after healing the infirm man at the Pool of Bethesda, he delivered a solemn address to the Jews, probably before the Sanhedrim, distinctly avowing his appointment to be the Judge of mankind; and appealing to the testimony of God himself to the truth of his claims. This important part of our Lord's Ministry is recorded by John alone; in ch. v.

From this time till the approach of the Feast of Tabernacles, we have no particular record of our Lord's transactions, except, probably, that of his visit to Nazareth, in Luke iv. 14—30. We may reasonably conclude that he taught in the synagogues of Galilee, and also, without any peculiar publicity, wrought miracles, as the providence of God presented suitable opportunities.

When the reader recollects that the interval of which we speak, was nearly four months—a large portion of our Lord's whole Ministry—he may expect us to shew the grounds of the arrangement which requires so long an

omission of it in some ancient testimonies is more easily accounted for than the introduction of it into any,) this also opposes the solution; whether the meaning of the word be the first sabbath after the second day of the Passover, or, as we think decidedly preferable, the first sabbath of the second month.

The portion of Mark and Luke, in which the facts are recorded, we regard as founded on a common document; and the previous facts have the general connexion arising from the manifestations of the capitious spirit of our Lord's enemies. This was probably the original cause of the connexion between the two occurrences. St. Luke left them together, as he found them: but he gives specific information as to the date of one; and states that the other occurred "on another sabbath." None of the first three Gospels gives any account (and probably the Authors had no knowledge) of that part of our Lord's history, to which the *second-first* sabbath must relate; and each naturally gives it in connexion with a fact with which, in some common record, it had been associated. That fact, Matthew places shortly before the general return of the Apostles. The xith chapter contains a series of occurrences which closely followed their mission. In the succeeding interval, before the miracle in ch. xii. 9, &c., our Lord had been absent for two or three months, in Jerusalem, Perea, Judea again, and Ephraim; and the Evangelist introduces the new series of events with an expression which, in his phraseology, more marks the introduction of a new series of events, than any specification of time. This may appear from comparing with that in the present passage, the expression in ch. iii. 1, "in those days," and ch. xiv. 1, "at that time." A similar mode of expression occurs in Exod. ii. 11.—It is, however, clear, that Matthew could not have referred the Walk through the Cornfields to a period *before* our Lord's Public Ministry in Galilee; and we can only say, that, finding it with the record of an event which occurred shortly before the return of the Apostles, he left it there.—That, in some years and seasons, the grain would be sufficiently ripe some time before the Passover for such an occurrence to have taken place there, may prevent us from supposing that St. Matthew *could* not have so left it in connexion with the miracle which he must have known to have occurred not very long before the Passover. And we must not judge of these things by our precision in dates, derived from the uniform commencement of years, and from the possession of almanacs, &c. We have not in Matthew a single specific date, till we reach the last Passover.

interval of comparative privacy. To prevent needless repetition, we beg to refer him to what we have already advanced in pp. 305 and 306 ; in which we have dwelt upon what appears to us sufficiently clear, and in that proportion decisive—that the grand display of miraculous power, and of public teaching, which we peculiarly denote by the Ministry in Galilee, could not have taken place *before* the Tabernacles.—But we must further observe, that, pursuing the train of events in St. Matthew's Gospel, in an inverted order, from the time of our Lord's finally leaving Galilee, we find no interval in which we can place any festival till we come to the absence of the Twelve; during which we may reasonably suppose the Feast of Dedication to have occurred: and going backward from the mission of the Twelve, we find no interval in which the Feast of Tabernacles could have occurred. The former did not require the attendance of the people at large; the latter did; and it is not credible that such transactions as those recorded by John, (ch. vii. 2—x. 21,) as connected with the Tabernacles, could have occurred after the commencement of our Lord's Public Preaching in Galilee, and yet not have even been noticed by the historians of it. The occurrence of the Feast of Dedication, during the absence of the Twelve, may sufficiently explain the want of all reference to it; and also the silence of Matthew respecting that great miracle which occurred not long after it—the resurrection of Lazarus. These, on our arrangement, are to be placed between the xith and the xiith chapters of Matthew.

If the reader should still feel a difficulty in admitting that for so long a period our Lord could remain in privacy, after he had so publicly taught at Jerusalem, we may observe, to lessen the influence of it, that similar difficulties press on every other arrangement. All which are founded upon the long duration of his ministry, necessarily have great intervals, of which we have no account; and even in Dr. Priestley's, we find several of the later months unoccupied: a very large proportion of the time, from August till near the last Passover, has, in his Harmony, no assigned employment; and yet this is a portion of his ministry which we should expect to be most occupied, and most dwelt upon by his historians.

Three circumstances appear to have mainly contributed to our Lord's comparative retirement during this interval. (1.) The Jews had rejected him, and sought his life: our Lord, therefore, could not have taught in Jerusalem during the interval between the feasts, at which time the Roman Governor resided at Cæsarea. (2.) It is probable, from the known course of events, that Herod the Tetrarch was then in Galilee, which would prevent our Lord's public exercise of his ministry, as at a subsequent period. (3.) During the greater part of the interval between the Pentecost and the Tabernacles, the heat was usually so intense, that the people could not have collected together around him as they did in the period following the Tabernacles.—Perhaps to these considerations should be added, that the imprisonment of the Baptist, with the consequent termination of his ministry, appears to have been regarded by our Lord as the signal of Divine Providence for commencing his own public preaching in Galilee. That in this interval he was employed in the less public exercise of his great work, as occasion served, is sufficiently intimated by the words of his relatives in John vii. 3, 4; and it is by no means without probability, that his instructions on prayer, in Luke xi. 1—13, were delivered during this period. They must have been before the Sermon on the Mount.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 339.)

DR. S. devotes a chapter to "An Inquiry into the State of Opinion and Expectation with respect to the Messiah existing among the Jews in the period between the closing of the Old Testament and the dissolution of their National Establishment."

It is a subject to which many of the defenders of reputed orthodoxy attach much importance, and what our author has written upon it claims our notice as much on account of *concessions*, which, coming from one of his opinions, as well as his learning, deserve to be recorded, as on account of arguments which we are unwilling to pass by without an attempt to ascertain their real value.

The chapter contains five sections devoted to the inquiry, and a sixth stating the results. The subjects are, 1. The Syriac and Septuagint Versions; 2. The Chaldee Targums; 3. The Apocrypha; 4. The Works of Philo and Josephus; 5. The Rabbinical Writings.

"The Syriac Version of the Old Testament is considered by the critics as of an antiquity prior to the Christian era . . . It is a strict version; and it is remarkably clear and strong in those passages which attribute characters of Deity to the Messiah."

In what degree Dr. S. has exaggerated the testimony of this version in his favour, we shall not now stop to inquire. We think we might trust our own cause to a fair examination of that version only; but we would ask what he means by asserting that it is "considered by critics as of an antiquity prior to the Christian era"? No doubt it is so considered by some writers; indeed, it has been affirmed to be as old as the time of Solomon; but a much later date has been assigned to it by critics of deservedly high authority in such matters, and we have been accustomed to consider its having been made some time after the Christian era so much as a settled point, that we were surprised at a contrary statement, unaccompanied by a hint of uncertainty or a particle of evidence. The most probable date of the Syriac Version of the Old Testament seems to be about the latter end of the second century after Christ. As to the Greek Version, Dr. S. avows that it gives him no assistance, and in consequence he treats, perhaps, with less than justice its venerable authors.

In the section on the Targums, or ancient Chaldee Paraphrases on the Old Testament, he insists, indeed, that the instances he has brought forward in speaking of the original texts, "*though the number of such is not great*, have sufficiently shewn that the writers did not refrain from ascribing to the Messiah the titles and attributes of the Supreme God;" but he, with evident reluctance, and much to the credit both of his judgment and his honesty, abandons the argument from the use of the phrase, *the word of the Lord*, giving the following, after a full illustration of the subject by examples, as "the results of impartially examining the question:"

"1. That the primary import of the Chaldee expression is *that*, whatever it may be, which is the MEDIUM of communicating the mind and intention of one person to another.

"2. That it thence assumed the sense of a reciprocal pronoun. 3. That when used in the latter sense, its most usual application is to the Divine Being; denoting, if we may use the expression, GOD, *his very self*; Deus

ipsissimus; and is the synonyme and substitute of the most exclusive of all the appellatives of Deity, the name JEHOVAH. 4. That there is no certain proof of its being distinctly applied to the Messiah in any of the Targums now extant; while, in very numerous places, it is so plainly used, with *personal* attributives, yet in distinction from the name of God, that an application to the Messiah cannot be held improbable." [This extorted acknowledgment is enough for our purpose, but we are prepared to contest the statement in the latter clause.] "5. That solely from the use of the phrase, *the memra of Jah, or the word of the Lord*, in those paraphrases, no absolute information can be deduced, concerning the doctrine of the Jews, in the interval between the Old Testament and the New, upon the person of their expected Messiah. I have said *solely* from the use of this phrase; but if we combine this fact with others, derived from the study of the Old Testament, it will, I conceive, appear a very rational conjecture, that the Rabbinical authors of the age referred to, had vague ideas of the *Word* as an intelligent agent, the medium of the Divine operations and communications to mankind. I cannot, however, make this opinion a ground of independent argument, as has been done by some writers,* who have probably taken it from each other in succession, without much severity of examination."—Scripture Test. Ch. vii. Vol. I. pp. 561—563, 2d edition.

Although his conjecture as to the Rabbinical use of the term *Word* does not seem to us very *rational*, we can excuse Dr. S.'s anxiety to find in the phraseology of the Targums what his fancy may represent as relics of a faith, in his estimation purer, existing in earlier times, in consideration of the candour of his acknowledgment that the use of the phrase "Word of the Lord," *can afford no absolute information concerning the doctrine of the Jews of that age upon the person of the expected Messiah.* As to the alleged instances of titles and attributes of the Supreme God being ascribed in the Targums to the Messiah, we can only say that we are acquainted with *no such instances*, and that in the examples produced by Dr. S. he appears to us to have strangely misconceived the meaning of the author's words; of this we shall give one or two specimens in justification of what we have asserted. In Dr. S.'s supplementary note on 2 Sam. xxiii. 1—7, is the following passage:

"A part of this Targum or Chaldee Paraphrase of Jonathan deserves to be transcribed, as an interesting proof that the ancient Jews regarded the passage as certainly referring to the Messiah; and that in so applying it, they attributed to him the express characters of Deity. *The God of Israel spake with respect to me, the Rock of Israel, the Sovereign of the sons of men, the true Judge hath spoken to appoint me king, for He is the Messiah that shall be, who shall arise and rule in the fear of the Lord.*"

Now we venture to present what follows as a faithful translation of the words of the Targum as found in the London Polyglott, which we transcribe in the note:

"David said, The God of Israel hath spoken to me; the Rock of Israel, He who ruleth among the sons of men; the righteous Judge hath said, that he would appoint to me a king (i. e. as a successor). This is the Messiah who will arise and rule in the fear of the Lord."†

* "Particularly by Dr. Peter Allix, in his *Judgment of the Ancient Jewish Church*; a work not remarkable for accurate statement or judicious reasoning."—Author's note.

† אמר דוד אלהא דישראל עלי מלל תקיפא דישראל דשליש בבני אנשא קושטא דאן אמר למנא לי מלכא דהוא משיחא דעתיך דיקוש וישלוש ברחלתא
Targum on 2 Sam. xxiii. 3, 4.—: די

Whatever may be the sense of the original, it is perfectly evident that this Paraphrast considered the words of God to David to be the promise of a king to sit on his throne, and explained that promise as applying to the Messiah, who was to rule *in the fear of Jehovah*, not to be the God of Israel. Dr. S.'s translation is unwarrantable, as the meaning he assigns to the passage is preposterous.

One other example, which we shall take from the xlvth Psalm, will suffice. Dr. S. quotes from the Targum,

"Ver. 2. Thy beauty, O king Messiah, is pre-eminent above the sons of men: the spirit of prophecy is given unto thy lips: therefore God hath blessed thee for ever. (Ver. 7.) The throne of thy glory, O Jehovah, standeth for ever and ever; a righteous sceptre is the sceptre of thy kingdom. (Ver. 8.) Because thou hast loved righteousness, and hated wickedness, therefore thus hath Jehovah thy God anointed thee with the ointment of joy profusely above thy fellows."

There is surely enough in this passage which is inconsistent with Deity in the person addressed, but the question is whether Dr. S. has rightly translated and applied the words of the Targum, ver. 7; and if we were obliged to admit without question the present pointing of the word קים, we could not object to his version, however much we might be astonished at the sense it seems to convey; but the Targums originally existed and long remained unpointed. The pointing was first performed by various and unknown individuals in a very inaccurate manner, and as now given, it has been reviewed and corrected by several Christians, especially by Buxtorf, who would, without doubt, point according to their own notion of the sense of the passage. Now, considering the word קים as a verb, and pointing it with a Treere instead of a Kametz under the י, the translation is, "*The throne of thy glory Jehovah hath established for ever*," which exactly corresponds with the sense ascribed to the Hebrew original by Mr. Belsham and others. And if any one is scrupulous about altering the points, (though their authority is generally allowed to be exceedingly small,) we would refer him to the Targum on Ps. x. ver. 12, where the same word occurring *as a verb* is, nevertheless, pointed with the Kametz, probably by mistake, as there seems to be no doubt about the sense. The words are קים שבועת ירך, "Arise, O Jehovah, *establish* the covenant of thy hand." All other supposed cases of divine names being attributed to the Messiah in the Targums are susceptible of equally easy explanation.

In his chapter on the Apocrypha, Dr. S.'s utmost ingenuity can produce nothing more like evidence for his system than the expression "Eternal Saviour" in the book of Baruch, a book the date of which is unknown, and which is entirely destitute of authority. Yet even here the Common Version, "*The Everlasting, our Saviour*," is to be preferred to his, because *the Everlasting* occurs frequently as a name of the Deity in the same book, and is even found in the same sentence.

From Philo our author quotes pretty largely. He identifies the *logos* of this writer with the *Messiah*, supposing him to have been led by his philosophical opinions to dwell chiefly on the *spiritual* part of the mixed nature, whilst he occasionally recognizes *personal* qualities rather through the influence of the prevailing opinions of the Jews in general, than in strict consistency with his own theories.

"It appears to me," says Dr. S., "that there is a *real inconsistency* in the assertions and doctrines of Philo concerning the *Logos*; but such inconsistency as, though not excusable, is yet capable of being accounted for on

the common principles of human infirmity." . . . "From all the circumstances, it seems to me the most reasonable conclusion, that the leading acceptance of the *memra* or *logos*, among the Jews of this middle age, was to designate an *intelligent, intermediate agent*; that in the sense of a Mediator between God and man, it became a recognized appellative of the Messiah; that the *personal* doctrine of the word was the one generally received; and that the *conceptual* notion, which Philo interweaves with the other, was purely his own invention, the result of his theological philosophy, and the filling up, as it were, and finishing of a favourite theory."—Script. Test. Vol. I. pp. 599, 600, 2nd ed.

No one will be surprised that a sufficient number of passages may be found in the writings of Philo, in which the *logos* is so spoken of; that taken from their connexion, considered apart from the other doctrines of their author, and with the assumption of inconsistency and error on his part, whenever it may seem to be required, they may appear favourable to the doctrine which Dr. S. labours to defend; but a more particular examination of the opinions and language of the Jewish philosopher will, we think, prove that he has been greatly misunderstood by those who quote him as favouring the pre-existence or Deity of the Messiah, and that his writings can throw little light on Christian controversy, except as an example of that false philosophy which so early corrupted the church.

After rejecting the notion entertained by some, that Philo was a Christian, Dr. S. says,

"The coincidences of sentiment, and more frequently of phraseology, which occur in the writings of Philo with the language of Paul and of John in the New Testament, must be accounted for on some other principles. Yet it would be contrary to all the philosophy of human nature, not to ascribe these different but similar streams to one primary source. That source, I venture to propose, is not so much to be sought in the writings of Plato, or in the ethical lectures of the learned Jews of Alexandria, or in the sole speculations and invented diction of Philo himself;—as in the SACRED WRITINGS OF THE OLD TESTAMENT, transfused into the Alexandrian idiom, paraphrased and amplified in the terms and phrases which were vernacular to the Grecian Jews, and mixed in a very arbitrary manner with the speculations both of the Persian and the Greek philosophers."—Script. Test. Vol. I. p. 574, 2nd ed.

Dr. S. can hardly mean to deny that many of the most remarkable characteristics of the religious philosophy of Philo are derived from the school of Plato, and if due weight be given to his first remark in this passage, that the coincidences between the Jewish writer and the New Testament are *more frequently of phraseology than of sentiment*, and to the concluding one, that whatever was drawn from the Old Testament was *mixed in a very arbitrary manner with the speculations both of the Persian and Greek philosophers*, we see nothing in the rest to which we are disposed materially to object, or the full admission of which has any bearing on the points of difference between us and Dr. S.

There has been much discussion on the question, to what school of philosophy Philo ought to be considered as belonging; the general voice of antiquity declaring him a Platonist, whilst some learned moderns have maintained that he was an Eclectic; others have supposed him to represent the prevailing opinions of the Alexandrian Jews of his time; others, again, regard him as himself the founder of a sect, and the original author of the doctrines he delivered. It has been very justly remarked, that there is much less real difference between these several statements than would at first view appear, and

than their authors supposed. If in insisting on the Platonism of Philo we must be understood to maintain that he professedly and exclusively addicted himself to the Platonic school, against such an opinion arguments scarcely to be resisted might, without much difficulty, be adduced. Indeed, how could a Jew attached to his religion, disposed probably to regard as indirectly derived from the writings of his own lawgiver all that seemed excellent in the philosophy of other nations, and obliged to modify into at least apparent harmony with those writings all the doctrines which he embraced, profess unresisting submission to the dicta of any Pagan master? It is not to be denied, however, that some of the most striking peculiarities of the Platonic doctrine are adopted by Philo, and that he explains his meaning by phraseology and imagery derived from the works of Plato himself, and much used among his followers. If we call him an Eclectic, as there is no doubt that he occasionally quotes with approbation, and adopts without reserve, the sentiments of philosophers of different schools, still it is not the less manifest that his notions respecting the Divine Nature are Platonic. The later Platonists and Eclectics hardly differed except in name, the latter greatly admiring Plato and following him, especially on subjects relating to the nature of God and the mind.

Those who maintain that Philo only adopted the prevailing sentiments of the learned Jews at Alexandria, should recollect that these Jews studied in the schools of philosophy for which that city was celebrated, and in which a system, which, if not strictly Platonic, was very nearly allied to Platonism, was generally taught. It is probable enough that Philo may not have materially differed in opinion from the more learned of his countrymen in his native city, but it does not follow that his doctrines are Jewish traditions; it is rather evident how much the circumstances of their education led them to accommodate their religion to the wisdom of the age, explaining its simple truths according to the fanciful speculations of philosophy, and saving its historic details from the contempt with which they would otherwise have been inclined to treat them, by allegorizing them into the mystical expression of obscure and useless dogmas. Those who speak of Philo's philosophy as his own invention, and represent him rather as the founder of a sect than as a supporter of the doctrines of any former leader, can surely mean no more than that he made his *selection* of opinions for himself, that he adopted the *principle* of the Eclectics, but not satisfied with what was done in their schools, being, indeed, in a peculiar situation as a Jew, his doctrines did not sufficiently agree with theirs for him to be correctly described as belonging to their sect; all which is not, or need not be denied by those who call attention to the manifest signs of Platonism in the works of Philo, and clearly shew that much of his language, respecting the nature of the Deity, is derived, not from the principles of his own religion, or the traditions of his nation, but from the doctrines of the Greek philosopher, which, however, he has mixed with opinions derived from various other sources, and reduced into some sort of agreement with the principles of his own religion.

We cannot hope to understand the language of Philo respecting the *logos*, except by considering it in connexion with his whole doctrine concerning the Divine Nature. We ought, perhaps, hardly to expect perfect consistency from so obscure and mystical a writer, but it will help much to remove difficulties, if we keep in mind that many parts of his works are written *popularly*, according to that view of religion which he considered to be suited to the condition of mankind in general, whilst others are designed to express the more just and sublime sentiments to which only the learned and

contemplative could attain, and which differ from the former so widely, that we might despair of harmonizing them, did we not meet with passages in which the precepts and opinions of the popular religion are adapted to and explained by the sublimer theology.

That Philo, believing in one God, nevertheless frequently speaks of three divine principles, is a fact which has attracted much attention, and the proper explanation of which has been a subject of much discussion. By many he is considered as a believer in the Trinity, very nearly as it is received by most Christians. Others, sensible of the deviation of his doctrine from reputed orthodoxy, have, according to their own views, either condemned him as corrupting the traditions of his people with Platonism, or considered him as affording evidence favourable to the Arian doctrine; whilst a third party, much more justly, as it seems to us, have contended, that the three principles of Philo are not beings or persons, though sometimes figuratively spoken of with personal characters, but only *attributes*, and that he has derived them entirely from his philosophy, not at all from the traditionary religion of his nation.

Our first remark is, that this writer is not always content with making *three* principles in the Divine Nature, but sometimes appears to represent God himself as a distinct intelligence presiding over the three principles, and sometimes also increases the number of these principles. There is a very remarkable passage in the book *περι φυγαδων* (concerning fugitives) in which the author, allegorizing the precepts of the Mosaic law respecting the cities of refuge, absolutely speaks of *six* different principles in the Divine Nature all inferior to God himself, being really intended as no more than attributes, and yet having, apparently, distinct intelligence ascribed to them. The passage is long, but we think important: it is as follows:

"I must next explain which they are, and why their number is six. Is not, then, the most ancient, the strongest and best, not city only, but *Metropolis*, the *Divine Word* to which, above all, it is most profitable to flee? But the other five *colonies*, as it were, are powers of him who uttered the *word*, of which the chief is the *creative*, by means of which the *MAKER*, *by his word*, fabricated the world. The second is the *royal*, by means of which, having created, he rules what he has made: the third is the *benignant*, through which the Maker pities, and is merciful to, his own work: the fourth is the *legislative* quality, through which he forbids those things which ought not to be. Fair and well fortified cities all of them, excellent places of refuge for those who are worthy of being saved. Good and humane is the appointment, fitted to excite and encourage hope. Who else could have exhibited such an abundance of beneficial things, according to the variety of cases of persons sinning unintentionally, who have not all the same strength or the same weakness? The intention is, that he who is capable of running swiftly should press on, without stopping to take breath, to that supreme divine *word*, which is the fountain of wisdom; that, drinking from its stream, instead of death he may find as a reward eternal life; that he who is not equally swift should flee to the *creative* power, which Moses names God, because all things were disposed and arranged by it . . . but that he who is not sufficiently active for this should take refuge with the *royal* power. . . . But to him who is not sufficiently quick to reach the above-mentioned stations, as being far removed, other nearer goals are fixed of useful powers, the *merciful*, and that which *prescribes what should be done*; and that which *forbids what ought not to be done* These are the six cities which are called *places of refuge*, of which five are figuratively represented, and have their resemblance in the sacred things. The commanding and forbidding powers (have as their types) the copy of the laws laid up in the ark of the covenant; but the merciful

power, the cover of the ark itself, which is called the *mercy-seat*; and the *creative* and *royal* powers, the two winged cherubim placed over it. But the *divine word*, superior to all these, *has not taken any visible form, as bearing a resemblance to no object of sense*, being the very image of God, the most ancient of all objects of thought, placed nearest, there being no separating interval, to him who alone truly exists; (possesses an independent existence;) for it is said (he here quotes Exod. xxv. 22), 'I will *speak* to thee from above the mercy-seat between the two cherubim,' so that the *Word* should be, as it were, a charioteer *to the other powers*, but he that uttereth the word, as the person riding in the chariot, who gives his command to the charioteer in all things for the right direction of the whole. He, then, who is not only free from voluntary guilt, but has not even involuntarily committed crime, *having God himself as his inheritance, will dwell in him alone*; but they who not intentionally but undesignedly have sinned, will have, as places of refuge, the cities which have been spoken of, abounding in good things and wealthy. Of these cities of refuge three are beyond the river, far removed from our race. Which are these? The *Word* of our Ruler and his *creative* and *royal* powers. For to them belong the heaven and the whole world. But neighbouring and contiguous to us, placed near to the mortal race of men, which alone is liable to sin, are the three on this side of the river, the *merciful power, that which commands what should be done, and that which forbids things not to be done*. For these are close at hand to us."—Philo de Profugis (pp. 464, 465, ed. Turnebi et Hoeschelii, Paris, 1640).

It is plain from this passage that Philo recognizes one Supreme and only true God, whom he placed above all those divine energies or attributes which he endowed with a sort of personality, much in the same manner as Proclus (Comm. in Timæum, Plat. Lib. ii.) contends that Plato himself considered the Supreme God as presiding over his three principles. Again, we see here that Philo is led by no better reason than the desire of allegorizing the six cities of refuge, to distinguish six divine principles instead of three, which he divides into two triads, one superior to the other, but both inferior to the Supreme God himself, whose qualities they all are. As to the nature of the *word*, we perceive that Philo had no conception whatever of its possible incarnation or sensible appearance among men; that he considered it as really nothing more than the utterance or expression of the will of the great Supreme; and that in figuratively giving it a personal character, he made it, though in some respects superior to the Divine attributes, yet inferior and subject to God himself. The following passage affords very distinct proof of the sense in which alone Philo attributed personal characters to the Divine perfections. It is an allegorization of the beginning of Gen. xviii.:

"For Abraham also coming with zeal, and haste, and great alacrity, orders Sarah, who represents virtue, to hasten and mix three measures of fine meal, and make hearth-cakes, when God, accompanied by his two principal powers, his *royalty* and his *goodness*, *He*, in the midst of them, being *one, produced three images in the visual soul*," (i. e. caused the visible appearance of three persons, though the whole was but a manifestation of himself alone,) "each of which could by no means be measured, for God is incomprehensible, and his powers are incomprehensible; but he measures all things, for his *goodness* is the measure of good men, his power is the measure of obedient men, but he himself, the Sovereign, is the measure of all corporeal and incorporeal things. Wherefore, these powers, obtaining the nature of rules and precepts, are a means of estimating things inferior to them. These three measures, then, it is good to have mingled and worked together in the soul, that being persuaded that God is supremely exalted, *who rises above his own powers*, and *is either perceived without them, or manifested in them*, it may receive the impressions of his power and beneficence, and, being initiated into the most

perfect mysteries, may not readily utter those divine secrets, but using them cautiously, and preserving silence upon them, may keep them sacred."—(Philo Jud. de Sacrificiis Abelis et Caini, p. 139, ed. Turn. et Hoesch.)

It seems justly to be inferred from this strange passage, in which Sarah is made to represent the state of the wise man, virtue, and her action of mixing the meal into cakes what is done by the philosophic mind, that Philo considered the different personations of the Deity, as distinct in the eyes of the ignorant and vulgar, but as perceived by true wisdom, to be none of them any other than God himself, and to have no real separate existence. We suppose he here understands the appearance to Abraham, as we have in a preceding part of this article explained it, not of any three beings, human or angelic, but of a triple *manifestation* of the one only God, which he therefore fancifully represents as himself, and two of his attributes or powers; but his whole object is to establish that these powers, though seeming distinct from him, and apparently endowed with a separate personality, are perceived by the reflecting and contemplative mind to be really but one and the same being, and to be only the exhibitions or effects of his attributes. In farther illustration of this subject, we must lay before our readers another extract relating to the same portion of sacred history, though taken from a different work of Philo, which seems fitted to remove every doubt respecting his notion of persons or distinctions in the Divine Nature:

"When, therefore, the mind is enlightened by God as if it were noon-day," (shining upon it, as it were, with a noon-day brightness,) "and, being altogether filled with a light of intelligence, is freed from shadows by the splendour diffused through it, it comprehends the three images of the one subject, *one being the reality*, (the real existence,) the other two, *shadows which it throws*, something like which happens also to objects in the light which is perceived by the senses, for things standing or moving in it often give two shadows. Let not, indeed, any one think that in speaking of God, the word shadows is employed literally; it is but a figurative use of the word for the clearer expression of the thing to be explained, since the truth is not thus. But any one approaching the nearest possible to the truth might say, that the middle one was the FATHER OF ALL, who in the sacred Scriptures is called by the peculiar name, HE WHO IS; (the *self-existent*, an interpretation of Jehovah;) but the powers on each side are the most ancient, and the most closely united to 'Him who is,' of which one is called the *creative*, the other the *royal*. And the *creative* power is GOD, for it established and arranged the whole; (deriving Θεός from Θεω, to *place* or *dispose*;) but the *royal* power is the LORD, for it is right that the Creator should rule over and govern that which is created. (This remark shews the essential identity, according to Philo, of the *creative* and *governing* powers.) He then that is in the middle, attended on each side by his powers, (or *attributes*,) affords to the acute understanding an image sometimes of *one*, sometimes of *three*. Of *one*, when the soul, being completely purified, having risen above not only the multitude of inferior, (powers,) but also that pair which is near to the one, (the Monad,) hastens to attain to the pure, simple, and in itself complete, idea. Of *three*, when not yet initiated in high mysteries, it is still occupied with inferior matters, and is not able to comprehend him who exists without any other, by himself alone, otherwise than by means of his acts, *creation* and *government*."—(Philo de Abrahamo, pp. 366, 367, ed. Turnebi et Hoesch.)

It is very observable that the Divine word or *logos* is not at all mentioned in either of the two passages last quoted, although it is not easy to conceive how it could have been omitted, had Philo considered it as having a real and distinct existence as a part of the Divine Nature. We have now seen

him at one time representing two triads of different degrees of inferiority to the Supreme God, at the head of the first of which the *logos* was placed, at another, constituting a triad of God himself and two of his perfections, without at all introducing the *logos*; and what we have seen of his meaning in attributing personal characters to divine perfections, will prepare us for understanding the language which has been so confidently appealed to by the Christian defenders of mystical notions respecting the nature of him who is called the "Word of God." We shall first state what appears to be the true meaning of Philo in using the term *logos*, and shall then take such farther notice as may seem requisite of the supposition of his having employed the term in two different senses, the one derived from the Platonic philosophy, the other from the religious traditions of his countrymen, and of the epithets he has given to his *logos*, which are supposed to prove its identity with the Messiah predicted in the Jewish Scriptures. First, then, we believe that the *logos* of Philo really signifies the Divine *intelligence* or *wisdom*, a property or attribute of the Divine Nature, not a real person, or distinct subsistence, and has personal qualities ascribed to it only in the same sense in which other Divine perfections or energies, as the *creative* and *governing* powers, have a figurative personality ascribed to them by this fanciful writer. To his Platonism, not to his religion, we attribute his doctrine on this subject. The following passage may be considered as a very clear expression of his real meaning:

"For God perceiving before-hand, by means of his Deity, that there could never be a good copy without a good pattern, nor any sensible object, such as not to deserve censure, unless it should correspond to an idea in the understanding as its archetype, having determined to form this visible world, first formed an intellectual one, that using as a model that which was incorporeal and most divine in its nature, he might complete the corporeal and newer one as an exact resemblance of the older; containing in it as many species of sensible things as the other did of intellectual (i. e. of those which existed in the understanding only). The world, which consists of ideas only, it would not be right in speaking or thinking to confine to any place, *but we shall understand how it exists by considering a similitude taken from our own affairs.* When a city is about to be founded by the munificence of a king, or of any ruler possessing sovereign power, and adorning his good fortune by a disposition to liberality, there comes some person, skilful in architecture, and having considered the advantages which the situation affords, first delineates within himself almost all the parts of the intended city, its temples, gymnasia, &c. Then the images of each being impressed, as it were on wax, in his own mind, he thus forms an *intellectual* city, of which, exciting again the forms in the memory with which he is furnished by nature, and thus impressing them yet more strongly, like a good workman looking to his pattern, he begins to construct a proper union of stone and wood, conforming the material objects one to each of the immaterial ideas. And thus, in a great degree, are we to think concerning God, who having determined to found this great city, first conceived in his mind its forms, from which, having constructed an intellectual world, he made use of it as a pattern in forming the sensible world. In like manner, then, as in the case of the architect, the preconceived city has no external existence, but is only impressed on the mind of the artificer, so neither has the ideal world any other place than the Divine *word*, (*logos*, reason or intellect,) which arranged all things—for what other place could there be among the divine powers fit for receiving, I will not say all ideas, but even any one of the simplest? . . . *But if any one should wish to employ plainer words, he would say, that the intellectual world (the world of ideas existing only in the Divine mind) is nothing different from the *logos* of God creating the world: for neither is the intellectual city any thing*

different from the reasoning (or meditation λογισμος) of the architect designing to build the city, conceived in his mind."—(Philo de Mundi Opificio, pp. 3-5, ed. Turn. et Hoesch.)

We add a short extract from another treatise :

"God is the first light: and he is not only light, but the archetype of all other light; rather is elder and more exalted than the archetype, having the word as his copy—for the copy, his most perfect word, is light, but he himself is like no created thing."—(De Somniis, p. 576, ed. T. et H.)

Again,

"Moses says expressly that man was formed after the image of God, but if the part (i. e. man, who is but a small part of the world) is an image of *the image*, (i. e. of *the word*, which is an image or transcript of God himself, and which Philo means to say that Moses referred to, when he affirmed that man was made in the image of God,) without doubt the whole species, this whole sensible world is so too, which is a better resemblance than the human one of the Divine image; but it is evident that the archetypal image, (image or reflection of God himself, giving form to all other things,) which we call the intellectual (or ideal) world, must itself be the pattern of the forms of things, the idea of ideas, the Word of God."—(De Mundi Opificio, p. 5, ed. T. et H.)

Once more :

"For nothing mortal can be formed after the image of the Supreme Being, the father of all, but after that of the second God, who is his word."—Liber I. Questionum et Solutionum apud Eusebium, Præp. Evang. Lib. vii. Cap. xiii.

Comparing this last with the preceding passage in which the *logos* is said to be the God in whose image man was made, at the very moment when this same *logos* is explained to be the ideal world conceived by God before his creation of the sensible world, and, therefore, having no existence but as a distinct conception of the Divine mind, no deity but as identical with God himself, we obtain just notions as to the real meaning of this author's obscure and figurative mode of expression, and plainly perceive, that though this kind of language may have prepared the way for the corruption of Christianity, it is not used by Philo himself to express any thing analogous with the doctrines of reputed orthodoxy. We might confirm the view we have given of the figurative character of what he says of the *logos* by reference to several of his statements on kindred subjects, as his describing the world as the *only* and *beloved son* of God and his *wisdom*, (De Temulentia, p. 244, ed. T. et H.,) and his representing the *thoughts* and *determinations* of wise men as their *spiritual children* (de Vita Contemplativa, p. 899, ed. T. et H.), which surely afford a sufficient comment on his calling the *word* the son and the first-born son of God. It is observable, that although, in a passage just referred to, he calls the *sensible world* the son of God and his *Wisdom*, in another place he calls the *logos*, i. e. *the ideal world*, the pattern according to which the sensible one was formed, by the same name, which is enough to prove that the title is figuratively used. Many of Dr. S.'s extracts from Philo, which indeed include most of those we have produced, will be found strongly supporting the view we have given of his doctrine, and all of them, we think, when examined in their connexion, will harmonize with it. Dr. S. himself has fairly stated, that

"The Word is represented as being the same to the Supreme Intellect that speech is to the human; and as being the conception, idea, or purpose of the Creator, existing in the Divine mind previously to the actual formation

of his works.—If," he proceeds, "this paragraph were to be taken absolutely and without restriction as a key to the other parts, our inquiry would be answered; and it would be summarily decided that all those other attributives are nothing but personifications and allegories, thus variously and fancifully representing the single idea of the original and eternal PLAN or DESIGN of the Infinite Intelligence."—Script. Test. Vol. I. p. 595, 2nd ed.

Such has, in fact, been the decision of some of the ablest men who have applied themselves to the subject—of Basnage, Souverain, Nye, and, above all, of Mosheim,* not now to mention others. What then is the argument by which Dr. S. attempts to resist this conclusion?

"This hypothesis," he says, "would involve the charge on the writer before us of an extravagance and luxuriance of imagination and diction, which might challenge all parallel among authors having the smallest pretensions to sobriety of thought.—But Philo was no such preposterous writer. Unjustifiable and of injurious tendency as is his favourite principle of interpretation, that principle may be traced to the ambition of *moulding revealed theology according to his system of philosophy*. It is, likewise, observable that his doctrine concerning the word is, in a great measure, conveyed in the form of *interpretations* of the supposed allegories of Scripture: and those interpretations are *professedly* given as the *literal* meaning of the allegories. But no sane writer could give interpretations of alleged enigmas in terms equally enigmatical with the things to be interpreted, or even more so."—Ibid. p. 596, 2nd ed.

We cannot say what may be the value of Philo's pretensions to *sobriety of thought*, but we have quoted at length a passage in which he represents the six cities of refuge as really meaning the Divine Logos and five other divine attributes; yet we have also quoted his own declaration, that neither this divine logos nor these attributes are in any strict sense distinct from God himself, or have any existence but as properties of his nature. Perhaps to those who consider the distinction he draws between popular and philosophical modes of speaking on the subject, and who call to mind the extravagancies and inconsistencies with which his allegories abound, there may not appear any thing very wonderful in what Dr. S. regards as impossible; at all events, the fact is before us. In accommodation to a favourite system of philosophy, and under the idea that the doctrine of the pure and simple unity of God could only be comprehended by the most refined and contemplative minds, Philo habitually attributed to certain qualities and energies of the Divine nature a sort of figurative personality, and never scrupled in forming his allegories to speak of them as, *in a certain sense*, distinct; but we must take his own explanation of what he really meant by this language, from which we learn that the *word*, the *creative*, and other powers, stand in much the same relation to the Divine Mind, that thoughts and volitions do to the human mind.

The reason given by Dr. S. for identifying the *logos* of Philo with the Messiah, that "otherwise it must be admitted that this writer has made no mention of the Messiah at all," is most extraordinary, the want of other notices than can be imagined to be conveyed by his use of this term being, in fact, a sufficient proof that he either was not much impressed with the hope of his countrymen, or had some reason for avoiding its introduction in his philosophical allegories.

* The learned reader will immediately perceive how much we are indebted to the note of this distinguished man on the opinions of Philo, in his edition of Cudworth's Intellectual System.

The notion of a double sense of the term *logos*—a philosophic, in which it signifies the Divine intellect, or what is conceived in the Divine mind, and a religious, in which it refers to a divine person, cannot be defended otherwise than by shewing either that there are inconsistencies in the use of the term which cannot be reconciled without such an assumption, or that there are titles and epithets given to the *logos* which, *necessarily* implying distinct personality, cannot belong to the *same* *logos*, which the author affirms to have been no more than the conception or purpose of the Creator. Now the inconsistencies of Philo on this subject relate to no essential point, and are really very trifling, considering his character as a writer; and in the long train of titles ascribed to the *logos* in different parts of his work, we do not observe one which is really inconsistent with merely figurative personality. If the *WORD* is called God, so, more than once, is the *creative power*: all such expressions as the *shadow*, *image*, *express image of the seal* of God, are peculiarly appropriate to the view we have given of Philo's doctrine: the word *angel* is often used by this writer to signify only a manifestation or medium of action, and affords no proof whatever of real personal existence: other personal titles are merely figurative, illustrating the action or office of the personified *Word* in particular instances, and forming parts of particular allegories.

Upon the whole, the philosophy which appears in the writings of Philo may have been common among his more learned countrymen, especially at Alexandria; it may possibly have had some influence on the language of the New Testament, and we do not doubt its having been the original source of those corruptions of Christianity which now assume the name of orthodoxy; but that in the hands of the Jewish philosopher, or even of the earlier Christian fathers, it meant any thing resembling the modern doctrine, we must altogether deny, and we think we have justified this denial by abundant evidence.

Dr. S.'s remaining section is on the Rabbinical writings:

"That the Jews," he says, "in the middle ages, and their successors of the present day, have looked for only a human Messiah, it would be superfluous to prove. . . . But it is not impossible that in the writings of this unhappy people, some remains may be discoverable of their better and earlier faith."

It may be readily granted, that if we are determined to believe that their earlier faith was different from their present, and was more to our taste, we may in the examination of writings so mystical and obscure as theirs, find something like support for almost any doctrine which pleases us; but the consideration that the modern Jews, who respect these writings and have much better means for understanding them than we have, find nothing in them inconsistent with their own opinions, ought surely to have some little weight with us. Dr. S. proceeds to give an account of the *book Zohar* or *book of light*, said to have been compiled from the sayings of Rabbi Simeon, the son of Jochai, a celebrated Jew, supposed to have been born before the destruction of Jerusalem. "Being unable," he tells us, "to read this book with sufficient intelligence, I have recourse to the more easy method of extracting passages from the ample collections of Schoettgenius." Our own acquaintance with the *Zohar* being derived from the same source as Dr. S.'s, we shall not say a word on the controversy respecting its real age, or the extent to which it has been interpolated, but we are prepared to maintain, on his own evidence, that Schoettgenius was mistaken in attributing to the

author of this book, and to other Jewish writers, a belief in the Divine Nature of the Messiah, or in any of the mysteries of modern Christian orthodoxy. We take as a fair specimen of the whole the evidence of the application of the names *Jehovah*, *Shechinah*, and *Holy and blessed God*, to the Messiah. 1. *Jehovah*. "This essential name of God is applied to the Messiah, Jerem. xxiii. 6, (*Jehovah our righteousness*,) upon which place see what is said in the 2nd book."*

"Zohar Deuter, fol. 119, col. 473, '*In another place the learned in our traditions have taught that THE TEMPLE and the NAME of the MESSIAH may be called by the name of the Tetragrammaton (i. e. Jehovah).*'"—(Schoettgenius, *Horæ Hebr. et Talm.*, Vol. II. p. 4.) It is strange that the application of a name equally to the temple and the name of the Messiah, should be thought to prove any thing respecting the Messiah's nature. "Zohar, in Exod. fol. 21, col. 33. The words of Exod. xiii. 21, '*And Jehovah will go before them,*' are explained of the matron and the angel of the covenant, which I shall shew to be names of the Messiah."—(Schoettg. loc. cit.) We need not now inquire into the meaning of the mystical term *matron* in the Zohar. The object of the comment is the remark that it was not Jehovah himself, who could not be more in one place than another, but some symbol of his presence, or perhaps, in the estimation of the metaphysical commentator, some emanation from him which really accompanied the people. The next argument is a very strange one. "Midrasch Tehillim ad Ps. cvii. fol. 40, 1, in reference to the words of Isaiah xxxv. 10, '*And the redeemed of Jehovah shall return.*' He does not say, the redeemed of Elias, nor the redeemed of the Messiah: but the redeemed of Jehovah. It is evident here that the redeemed of the Messiah and the redeemed of Jehovah are considered as synonymous."—(Schoettg. loc. cit.) Doubtless the same persons would be intended by the redeemed, whether of Elias, the Messiah, or Jehovah, either of the former being able to redeem only by the aid and authority of Jehovah; but the identity of the Messiah and Jehovah no more follows than that of Elias and Jehovah. Lastly, "Midrasch Tehillim, fol. 57, 1, Rabbi Huna said, the Messiah is called by eight names, which are, *Jinnon, Jehovah, our righteousness*, &c.; because the words יהוה צדקנו (*Jehovah our righteousness*) are here counted as two names,

* On turning to the passage referred to we find several extracts from Jewish books. Echa rabbathi, fol. 59, 2: "What is the name of the king Messiah? Rabbi Abbas, the son of Cabana, said, Jehovah is his name." It is difficult to judge of this without seeing what precedes and follows it, but it probably refers to this very passage of Jeremiah, understood as explained in the following extracts: Rabbi Joseph Albo in Sepher Ikkarim: "The Scripture calls the name of the Messiah, *Jehovah our righteousness*, because he is the mediator of God, through whom we obtain justification from God." Kimchi: "The Israelites shall call their Messiah by the name *Jehovah our righteousness*, because in his times the righteousness of God towards us will be firm and well established." Midrasch Tehillim ad Psa. xxi. 1: "God calls the king Messiah by his own name. But what is his name? The answer is found Exod. xv. 3, *Jehovah is a man of war*. But it is said concerning the king Messiah, *and this is his name*" (referring to Jer. xxiii. 5). The meaning of this evidently is, that God himself could not properly be called a warrior; but the expected Messiah, expected by the Jews as a warlike deliverer, is said by Jeremiah to be called *Jehovah our righteousness*; he may, therefore, be intended by *Jehovah the warrior*, it being understood, of course, in both places, not that the Messiah was Jehovah, but that Jehovah acted by him. The argument for the application of the passage rests entirely on the Messiah not being Jehovah, but honoured with his name as his representative.

whereas in reality they are but one, perhaps the modern Jews have expunged one which might be ascertained by a collation of copies."—(Schoettg. loc. cit.) If this remark be correct, the whole force of the passage is destroyed, since the object is to prove that the Messiah is called Jehovah, not by the symbolical name "Jehovah our righteousness," which would not convey the least hint of identity with Jehovah. And whether the passage has been altered or not, it is evident from what has been already said, that the application of the name could not be intended to express participation in nature. This is the whole Rabbinical evidence adduced by Schoettgenius to prove that the Jews expected their Messiah to be Jehovah: it is perfectly worthless.

The word *Shechinah* was used by the Jews to express any manifestation of the Divine presence or energy. It is not a name of God, but of the symbols of his presence on earth, and might without impropriety be applied to men enabled by him to act in an extraordinary manner, as well as to a bright cloud or a burning bush. It will be enough for us to notice one passage from the Zohar, upon which Schoettgenius chiefly relies. "Zohar, Gen. fol. 88, col. 343: "This son is the faithful shepherd. Concerning thee it is said, Ps. ii. 12, 'kiss the son,' and ver. 7, 'thou art my son.' But he is the Prince of Israel, the Lord of things below, the chief of ministering angels, the Son of the Most High, the Son of the holy and blessed God, and the gracious *Shechinah*."—(Schoettg. Horæ Heb. et Talm. Vol. II. p. 6.) The last expression means the gracious manifestation of God's favours to his people. It is not a personal appellation, and is therefore no proof of the Messiah's participation in divine names. With respect to the third title, "Zohar, Genes. fol. 63, col. 249," is quoted thus: "And the King Messiah, who is called by the name of the holy and blessed God." (Schoettg. Horæ Heb. et Talm. Vol. II. p. 8.) It may be enough in illustration of the sense in which this is said, to quote from Bava-bathra, fol. 75, 2, words elsewhere alleged by Schoettgenius: "There are three things which receive the name of the holy and blessed God himself, namely, the *Just*, the *Messiah*, and *Jerusalem*."—(Apud Schoettg. Vol. II. p. 205.) After reading this, will any man in his senses suppose that Jewish writers understood being called by the name of the Most High to imply any participation in his nature?

We conclude that there has been no proof afforded either from the Zohar or from other Rabbinical works, that the Jews at any period expected their Messiah to be a partaker in the Divine Nature. We think we have shewn that Dr. S. has totally failed in his endeavours to deduce, either from the Old Testament or from Jewish writings of a later date, any evidence favourable to his doctrine; and that he cannot carry forward to the examination of the Christian Scriptures themselves, even the slightest reasonable presumption in behalf of the views which he so ingeniously and learnedly labours to establish.

MEMOIR OF HENRI GRÉGOIRE, BISHOP OF BLOIS.

[Translated from *Le Globe*.]

WHY is it that we have to commence by a reproach on liberalism this last tribute to one of its most pure and courageous heroes? He who had presided during times of difficulty over our two great revolutionary Assemblies; who had consecrated his life to the abolition of slavery, to the establishment of religious liberty, to forwarding national education, has passed his old age in solitude and neglect, in that country which his zeal had so ably served.

And when the electors of a department, making themselves the interpreters of the public gratitude, wished to pay that homage to his name which they thought the most impressive, by inscribing it amongst those of the representatives of his country, counter-revolutionary voices having basely traduced him, the Assembly knew no better than to evade his defence by a parliamentary subterfuge.

And when French liberty had again triumphed over the backsliding princes whom she had already once overthrown, she thought not of withdrawing from oblivion one of her patriarchs—she thought not of restoring to him a place in the bosom of the learned society of which he was one of the founders, and of which revenge had robbed him. The retreat of the old man became more obscure than ever; and, as under the restoration, so now he found himself surrounded by only a small number of friends, whose minds and hearts were elevated by his instruction and example. Is it then true that liberty, which has such power for destruction, knows not how to reward its defenders?

Henri Grégoire, born at Vétro, near Luneville, in 1750, exercised the pastoral duties at Emberménil. He had made himself known, in 1772, by "An Eulogium on Poetry," for which honours were awarded to him by the Academy of Nanci; and some years after, by an essay upon "The Political, Physical, and Moral Improvement of the Jews" (a liberal work); when, in 1789, he was appointed deputy from the clergy of Lorraine to the States-general.

The Rector of Emberménil was one of the first ecclesiastics who united himself to the Tiers-état. He assisted at the sitting of the Jeu-de-Paume, where his presence, as well as that of Rabaud-St.-Etienne, and of the Don Gerle, has furnished David with an ingenious episode in the story of his admirable picture. Grégoire was likewise the first ecclesiastic who took the oaths to the constitution for the clergy. The example of a man whose pious zeal and whose acquirements were well known, and the discourse which he delivered, to shew his motives for taking the oath, had great influence upon other members of the order to which he belonged. Thence may be dated the violent hatred of which he was the object all his life, and which revived with redoubled intensity in his last moments.

The suffrages of two departments, La Sarthe and Loir-et-Cher, conferred upon him the Constitutional Episcopacy: he chose the latter department, and was soon invested with the affection and the confidence which pointed him out for the central administration, and subsequently to represent the department in the Convention.

Among his principal political acts in the Constituent Assembly, we ought to mention the proposition for a *declaration of duties*, indispensable, in his

opinion, to accompany the *declaration of rights* ; the active part he took in the abolition of privileges, in the famous nocturnal sitting of August 4, 1789, in which he demanded the suppression of the annats ; his repeated efforts in favour of the Jews and of men of colour : in a word, his entirely democratical opinion upon the elective franchise. A duty of one marc of silver had been proposed as the terms of eligibility ; many members of the Assembly opposed all restriction on the liberty of choice : their advice did not prevail. However, subsequently, they consented to suppress all conditions respecting eligibility ; increasing the contribution exacted from the electors. Grégoire resisted this last measure. "You wish" (he cried) "to concentrate the representation in some citizens who are rich and large proprietors. The legislative power will thus be placed in a limited number of families. Much has been said of aristocracy, and *here it is.*"

At the first sitting of the Convention, Collot D'Herbois and Grégoire demanded the abolition of royalty, which was voted unanimously by the new assembly. An expression of Grégoire's upon this occasion is remarkable, as the opinion of democracy upon royalty : "The history of kings is the martyrology of nations." When the discussion opened upon putting Louis the XVIth upon his trial, Grégoire voted in the affirmative ; but at the same time took occasion to declare, that the punishment of death appeared to him a relic of barbarism that ought to be expunged from European codes ; and to demand that the accused, if condemned, should have the benefit of this abolition. Faithful to this principle, Grégoire, who was absent on a commission from the Assembly at the time of the sentence, would not affix his signature to a letter of approval, drawn up by some of his colleagues, until he had made them erase the words "*to death.*" The original letter exists in the archives, and is a conclusive answer to those who accuse Grégoire of having, in this instance, humbled the character of priest before that of revolutionist.

The Bishop of Blois was president of the Convention when the deputies from Savoy came to demand to be united to France. It was he who gave them the fraternal embrace, amidst the acclamations of the Assembly and of the public tribunes, after having addressed a discourse to them in which he promised the support of France to all oppressed people ; and in which his philanthropic feeling, rising above national prejudices, made him anticipate a future universal alliance. "A new age opens upon us," said he ; "the palm branches of fraternity and of peace shall adorn the fore-ground ; then liberty, equalizing all Europe, shall visit her domains ; and this quarter of the globe shall no longer contain fortresses, frontiers, or foreigners."

The same sentiments are found in the sketch of a resolution which he proposed in the committee of public instruction, of which he was a member, with a view to establish amongst authors, learned men, and journalists of all countries, active correspondence and fixed relations ; and of assuring them throughout of the support and protection of the governments : "The united committees of public safety and of public instruction, considering that it essentially concerns the social happiness, and the prosperity of the republic, to multiply means capable of exciting patriotism, of perfecting moral feeling, and of enlarging the influence of the arts ; considering that patriotism is not exclusive, and that the energy of this sentiment accords with that gentle philanthropy which draws yet closer the ties by which friendly nations are united ; which, to strengthen the spirit of toleration and of brotherly love, collects all means to extinguish national egotism, to close up the gulf which prejudices, hatred, and despotism, have opened betwixt rival nations ; con-

sidering that the rapid circulation of knowledge is one of the means to obtain this end, decrees," &c., &c.

The labours of Grégoire in the committee of public instruction were many and important. We may refer with advantage to the reports which he made to the Convention in the name of this committee, on the digest of the "*Annales du Civisme*"; on the necessity of reforming the moral instruction; on the assistance and rewards due to savants, artists, &c., for whom he obtained an annual grant of a hundred thousand crowns, raised afterwards to eight hundred thousand francs; on the utility of encouraging scientific expeditions; on the inscriptions for public monuments, which the Assembly, upon his proposition, ordered to be henceforth composed in the French language; on the means of extirpating the provincial dialects (*patois*); on the creation of the School of Arts and Trades; on that of the Board of Longitude; he contributed greatly to the founding of these two establishments, as well as to that of the National Institute, from which he was excluded twenty years after, by the Vaublanc administration; an exclusion maintained since the restoration of July. In a word, Grégoire obtained from the Convention the reward of his generous efforts, already crowned with partial success by the constituent assembly—colonial slavery was completely abolished.

One of the most respectable acts of his life was the courageous perseverance with which he publicly defended his religious opinions, in defiance of the abuse and menaces heaped upon him by the partisans of Herbert and of Chaumette. The commune of Paris, wishing to substitute for the established worships that of *reason*, and the bishop of the metropolis, Gobel, having had the weakness to apostatise from his faith, they summoned the Bishop of Blois in full assembly to imitate this example. "A Catholic by conviction and by feeling," replied Grégoire, "a priest by choice, I have been appointed bishop by the people; but it is neither from them nor from you that I hold my mission. I have consented to carry the load of episcopacy when it was surrounded with thorns. They tormented me to accept it; and now they torment me to obtain an abdication which they shall never drag from me. Acting upon those sacred principles which are so dear to me, and which I defy you to tear from me, I have studied the good of my diocese. I remain bishop to do so again. I demand freedom of worship." And the grandeur of virtue triumphed in his person over the violence of the most fiery demagogues; it should also have closed the mouths of calumniators of another class.

An advocate for humanity, even in favour of his adversaries, Grégoire demanded and obtained the liberation of the refractory priests who were crowded together on the floating bridges at Rochefort. After their deliverance, these priests published an account of their recent deliverance from captivity, without one word of gratitude to him who had broken their chains. It was Grégoire also, as he relates in one of his last letters to M. de Quélen, who, after the revolution, first demanded that the Christian temples should be opened; yet Christian priests have assailed his latest hours with threats, and have shut against him the gates of these temples.

These men have deeply imprinted on their foreheads the seal of hatred and ingratitude. Let us again retrace the character of the virtuous man. Grégoire was called to the council of five hundred and into the legislative body after the 18 brumaire (8 Nov.). At three different times this Assembly presented him as a candidate to the Conservative Senate; but his republican opinions, which he continued to profess loudly, even in his public addresses

in the presence of the consuls, did not greatly please the new court; his religious principles, followed with exactness, were not a less scandal in the eyes of many; they endeavoured even to obtain from him the renunciation of these practices, which seemed incompatible with senatorial dignity, but he flung from him the proposed capitulation with his conscience. At last his long-delayed election took place in 1801.

The minority of the Senate, who never ceased protesting against the mean compliances of this politic Assembly, was composed of three or four members, of whom Grégoire was one. He opposed the Concordat, and presented several memorials on the occasion; he voted, with two of his colleagues, against the establishment of the Imperial Government, and combated alone the re-establishment of titles of nobility; he shewed his opposition to the divorce of the Emperor; and was one of the first, in 1814, to announce his fall. He was not comprised in the Chamber of Peers formed by the Bourbons, (whom he had reminded, in an energetic writing, that they only ascended the throne on condition that they should establish a constitutional compact,) nor on the restoration of Napoleon in that of the hundred days.

Neglected by the empire, Grégoire was persecuted by the restoration. In 1819, the department of the Isère chose him for its representative to the Chamber. His election, awakening all the counter-revolutionary hatreds, dismayed the more timid portion of the liberals. They made strong remonstrances to him to induce him to resign, which his septuagenarian steadiness resisted. The politicians of the Assembly found themselves much embarrassed, divided as they were between their desire of opposition, and the fear of passing the limits of parliamentary usage, in constituting themselves the defenders of a man convicted of Republicanism: a sudden light broke in upon them; with a good will there were means to annul the election; they availed themselves of this *just* expedient, leaving a respectable old man under the weight of an affront, which, fortunately, public opinion caused to rebound in the face of its authors. At this period calumny renewed and redoubled its attacks in the journals under the influence of government. The old Bishop of Blois complained of it to M. de Richelieu: "I am like granite; they may break, but they cannot bend me."

In 1822, another opportunity presented itself to M. Grégoire to display the same character of dignity. The Chancellor of the Legion of Honor having communicated to him the ordonnance of the 26th March, 1816, for replacing the ancient brevets with new ones, M. Grégoire answered by renouncing the title of principal of this order.

Some expressions in his letter deserve to be quoted: "Inaccessible to ambition, arrived on the confines of eternity, I am occupied solely now, as throughout my life, with what may enlighten my mind, improve my heart, and contribute to the happiness of mankind, although the services that one renders to them are in this world rarely *unpunished*. Repulsed from the legislative seat, repulsed from the institute, to these two conclusions it will be permitted, without doubt, that I may add a third, and that I may inclose myself in a circle of qualities that can neither be conferred by *commission*, nor withdrawn by ordonnance; qualities only admitted in two tribunals which will revise many of our contemporary judgments—the tribunal of history and that of the eternal Judge."

During his last fifteen years, the old Bishop of Blois lived in a studious retreat, supporting with the learned of all countries a vast correspondence which realized in some degree the project of an intellectual association that he had formerly proposed to the Convention. Men of letters, the learned of

every kind, came daily to ask instruction, which his extreme kindness never refused : he enjoyed above all to encourage at their debut in politics or literature, young men whom his goodness attached to him as sons. The principal labour of his later days was the revising and printing his "History of Religious Sects," of which the last volume, nearly finished, will be published, according to the intentions of the author, by his friend the Abbé Baradère.

The illness which has just carried off M. Grégoire has been to his inveterate enemies a new occasion for scandal, for himself a new triumph of resignation and firmness. As soon as his disease had assumed a serious character, resolved to accomplish punctually all the duties of the religion in which he had lived, he sent to request the rector of his parish to administer the Sacrament to him. The Archbishop of Paris caused it to be announced to him, that spiritual help would be refused if he did not consent to retract the civic oath given to the Constituent Assembly. M. Grégoire, as might be expected, would not subscribe to this condition ; a correspondence ensued between him and the Archbishop, a correspondence published by M. Baradère,* and in which dignity and evangelical gentleness are not found on the side of the ecclesiastical hierarchy. This correspondence terminated by a formal refusal of the rights of sepulture. It was expected : the civil authority then possessed itself of the church of l'Abbaye-au-Bois, where the service was solemnly performed by four priests, whom excommunication will infallibly reach.†

Never was ceremony more affecting, said M. Baradère, in speaking of the administration of the Sacrament to the virtuous Bishop : the pious address of the Abbé Guillon, and the spontaneous responses of the dying, cannot be represented : all was admirable in this scene of devotedness, of last unction, and of resignation.

Another scene in the illness of Grégoire has afforded the highest interest. General La Fayette came to pass some moments near the death-bed of him who for fifty years had run, like La Fayette himself, a glorious and difficult course, in which they have both remained pure and grand. These two patriarchs of the French Revolution took a last and touching farewell.

Such is the life of Grégoire : we ought to recall the principal events of it before we pass our judgment on this celebrated man ; and this judgment we shall not delay to express and to explain. At present let us confine ourselves to one reflection.

At first sight, it appears that a great contradiction crosses the whole career of M. Grégoire : on one side we have his devotion to revolutionary principles : on the other, his confirmed attachment to the Catholic faith. In our eyes, the first is a proof of the progress that now reigns in all strong and generous minds : the second is a proof of the necessity for order which appears under a thousand retrograding forms, and cannot be otherwise expressed in the absence of foresight on our parts into the future condition of mankind. This heterogeneous alliance would be then for us the sign of a more complete development in the bosom in which it was produced.

* *Derniers Moments de M. Grégoire, ancien Evêque de Blois, etc. ; par l'Abbé Baradère. Chez Delaunay, Libraire, au Palais-Royal.*

† There has been no delay in it. Interdicts have been issued against the four priests. Among them is an old man of 75.

THORNE UNITARIAN CONTROVERSY.*

UNITARIANISM, in the opinion of the many, is very different from what it is in reality. With them it is a series of negations—the denial of the Trinity, of the alleged theanthropy, as the fathers style it, that is, the two natures of Christ—of original sin and imputed righteousness. People are so full of what we have rejected, that they have no thought for what we hold. They define us by saying what we are not. They think of us as bold innovators. Hence, in part, arises the misconception of our being Infidels in disguise. We appear so much before the public as *non-believers*, that they have easily been led to consider us *unbelievers*. Knowing what we reject rather than what we hold, and that we have assailed points which avowed unbelievers have assailed, they have inferred rashly, but not always uncharitably, at least not designedly so, that we merit and would in reality hardly care to claim any other term than that of unbelievers. From this misconception our cause has received a serious detriment. Full many are the minds which shrink instinctively from whatever wears the appearance of scepticism. Negations have no nutriment for the soul. Positive and definite forms of belief can alone satisfy the religious principle. The soul as well as the body needs the bread of life. Without it both pine and perish, and in this atrophy suffer exquisite pain. But from pain and its causes the heart was made to shrink, and therefore many shudder at the thought of becoming Unitarians, though they are not ignorant of the force of their argumentation. In the Saviour's character and work, in the truths which he taught, and the promises which he made, and the threats which he uttered, they find what exactly meets and satisfies their spiritual wants, and excites emotions and forms habits as full of pleasure as they are of promise. With their earliest recollections the name of Jesus has been connected. To him they have been led to look in sorrow, through him to hope for the pardon of their sins, on him to trust when they prayed God to receive their departed friends, and when they ventured to raise the supplicating voice for themselves and their children. How then can they do otherwise than feel an alienation from those of whom they know nothing, but that they deny this and deny the other—dishonour, as they are told, the Saviour's person, and take all efficacy from his work? It matters not that they and the Unitarians differ more in word than deed. With certain forms of speech, rejected by the Unitarian, they have associated certain emotions, to which they fondly cling, because full of solace and hope. They discern not that the phraseology may change and the truth remain uninjured. You impeach the terms in which they express their dearest convictions, and are thereby an object of their dislike and aversion.

We have hinted that the difference is rather one of words than doctrines; for we have reason to believe that many of those who are Christians from a conviction of the moral value of the gospel, who have learnt that gospel

* An Address delivered at the Unitarian Chapel, Thorne. By William Duffield. Remarks on the Address.

Unitarianism a Rejection of the Principal Doctrines of the Gospel. By J. E. Millson.

Some Observations on the Divinity and Reasonableness of Christianity compared with the Doctrines and Principles of Unitarians. By a Member of the Established Church.

Unitarianism a System of Pure Gospel Truth, containing a Brief Scriptural Defence of its Fundamental Doctrines, and a Reply to the Objections commonly urged against it. By William Duffield.

more from the Testament than the pulpit, and clung to Christ when the preacher followed Athanasius and Calvin; that most of such believers, the majority, perhaps, of the Christian flock, have little more, if any, faith in the distinguishing doctrines of reputed orthodoxy than Unitarians themselves. The many are Unitarians in fact, though not in name—yea, even while they hold the name in aversion. In other words, they have to a great extent given up sectarian peculiarities bit after bit, till they have become Christians. They have left Athanasius and Calvin to follow Christ.—These remarks seem to combine in calling on Unitarians to state fully what they hold, to exhibit the positive forms of their faith, to shew the world what it is now slow to believe, that, even in the midst of our rejections, we have in our creed whatever a mortal can need. That the advocates of Unitarianism may be somewhat to blame for the erroneous and defective views which prevail respecting their doctrines, we are not prepared to deny. But these misconceptions flowed naturally, perhaps to a great extent necessarily, from the conditions of that controversy which, to their honour and the honour of religion, their worthies entered on with that boldness which the sense of a good cause always inspires. Corruptions prevailed. A learned and powerful hierarchy were pledged to support them. Assailment was therefore the peculiar work of these restorers of gospel purity. And assail they did, till the world thought assailment not only their peculiar but their exclusive function. Into their labours we have entered. The pioneers have gone before us, and the towers of Babylon have been effectually undermined. Let us build the walls of Zion out of the ruins. Let it be our peculiar work to establish, to teach the gospel, alike uncurtailed and uncorrupted. No great moral or mental change can be completed by one generation. The instrument that is fitted by exercise for one part of the change, is thereby unfitted for the subsequent parts of the transformation. One plants, another waters, and another reaps. Nay, the very instruments that were most efficient in the commencement, may retard the completion. For if they continue to delve and hew when they ought to erect, they carry not forward, but hinder, the building of God's holy temple. But one generation passeth away and another cometh, and so truth is ever forwarded alike by death and life. Each age creates men as well as wants, and makes the one to answer to the other, and so with small intervals of apparent (so only may it be) delay, the great workings of the social machine proceed from good to good, from peace to happiness, from happiness to bliss. We therefore have seen with great satisfaction effort after effort, all good, some superlatively excellent, especially two volumes that our Editor will allow us, we fear, only to allude to, designed to exhibit the views which Unitarians have been led to entertain on a diligent search of the Christian records. In saying this, we do not mean to discountenance efforts to unseal the eyes of those who are spiritually blind. We have a notion, indeed, that even for this purpose the exhibition of the pure gospel may do more than the impeachment of theological errors. Truth has in it a charm to fascinate those whom assailment will harden and revolt. But circumstances may occur wherein controversy is a duty. True it is, we believe, that all that can be said on the questions at issue between Unitarians and the reputed orthodox, has been said, and well said. But that is little to the purpose, while that all is known only to a few. Newton and La Place have established indisputably the system of the universe. So far the subject is set at rest. Yet men appoint professors to teach what they have demonstrated. And as long as there are those who know not the contrast which exists between popular errors and Christian truth, or others who, making a gain of godliness, support old errors in order

to thrive by the corruption with which they are at present linked, must there, ought there to be men of God, willing and able to contend earnestly for the faith once delivered to the saints.

Mr. Duffield, the Unitarian advocate in the Thorne controversy, shews himself to be fully aware of the desirableness of explaining to those who will hear what we believe, as well as of exploding what we reject.

"I. We believe" (he says) "in the Divine Unity. The Trinitarians always express themselves grossly belied by those whom [who] they imagine, accuse them of rejecting the doctrine. I hope, therefore, that they are prepared to admit it to constitute one 'of the principal doctrines of the gospel;' and surely they will not accuse us of rejecting *this* fundamental truth of the Christian religion.

"II. We believe in the absolute perfections of God; that he is infinitely great, wise, and good; perfectly holy, just, and merciful. And this is another essential doctrine of the gospel of Jesus; one, too, that is a distinguishing sentiment of his religion, for neither the Heathens, nor the Mahometans, nor even the Jews themselves, were in the possession of a full knowledge of the glorious truths embraced under this general head.

"III. We believe that this perfect Being may be acceptably worshiped in the name of Jesus by those who will worship him in the spirit of holiness; and we found, on this great and distinguishing Christian principle, a belief in the utter worthlessness of all superstitious services, and merely ritual observances; as also a conviction of the folly and criminality of every hypocritical pretence or fanatical parade.

"IV. We believe in the divine origin of our Saviour's mission, and the divine authority of all his doctrines and precepts; and hence,

"V. We esteem it our duty to believe and honour him, even on the same principles on which we believe and honour God; for we regard his words as being none other than the words of God himself; and that to trust in him is to confide in the Father who sent him; hence we account it our duty to hold every view of his person and offices that can be traced to his teachings, and every principle of religion which he enforced. Hence, too, we regard him as the ruler of our spirits, as sent from God to exact that inward homage which the Author of our being can alone require.

"VI. We believe that, after the death and resurrection of our Lord, he was enabled by his Almighty Father to confer upon the apostles and primitive disciples the gifts of miraculous illumination and power, through which they were enabled to teach in uncontaminated purity all the doctrines of his religion, and to confirm the divinity of his commission by signs and wonders.

"VII. We believe that every book written by those, thus supernaturally preserved from erroneous sentiments, is to be received as inculcating a perfectly true system of religious faith; and that every such book ought to be regarded as an infallible Christian authority, and habitually resorted to as a means of religious improvement.

"VIII. We believe that it is the duty of all to love their Maker with their whole strength, their brethren of mankind as themselves, and to cultivate a hungering and thirsting after every branch of righteousness. That it is also their duty to adopt these inward principles as the directors of their practice, as well as the subjects [objects] of their respect; to display them in the general tenor of their lives, and to have them deeply imprinted upon their characters; and that, never esteeming that they have already attained perfection, it is their duty to leave the things which are behind, and press forward to the end of their lives toward the mark of their high calling in Christ Jesus their Lord.

"IX. We believe in the exceeding sinfulness of sin, (that is, [of] the actual perpetration of evil,) that it totally incapacitates the mind for true happiness; and that as long as the prevailing love of it abides in the heart, the offender is an alien from the kingdom of heaven.

"X. We believe that all men have fallen short of the duty which they owe to God, and in some part of their lives have polluted themselves with the guilt of sin.

"XI. We believe that Christ came to take away sin, and to deliver his followers from the consequences of those that have been abandoned.

"XII. We believe that repentance and faith are the conditions which this Saviour of the world was empowered to lay down for man's acceptance with his Maker; repentance, such as will fill the mind with a horror of evil; and faith, which shall be effectual in making him anxiously alive to the importance of cultivating holy and virtuous habits.

"XIII. We believe that he who is himself resolutely and perseveringly anxious to lead a new life will be heard not only in his fervent supplications for pardon, but also in his devout prayers for the Divine assistance and blessing: that the Divine influence is extended to every true penitent, so as to enable him to succeed in his efforts to attain salvation from sin and its direful effects.

"XIV. We believe that our Lord has truly revealed a future state of immortal and eternal happiness for his faithful followers, and a fearful state of justly apportioned retribution for all who wilfully reject his offers of pardon and acceptance.

"XV. We believe in the resurrection of the dead and a future judgment, when Christ shall come in his own glory, and the glory of his Father, to give to every one according to his works.

"Do these principles," asks the writer, while he tells us, and rightly, that the catalogue might easily be enlarged, "constitute 'a very small portion of the gospel'? Can it be properly said of those who hold these views that 'their system embodies little but those principles of false philosophy which the Apostle condemns'? Are these the parts of 'a system of not believing'?"

In these questions Mr. Duffield replies to some of the thousand-and-one unjust charges of his opponents—adversaries we should have said, for such, notwithstanding Mr. Duffield's expressed wish that he and those who differ from him should discuss rather than contend, have the persons, who have entered into the lists, shewed themselves to be. It is not our intention to exhibit these stale calumnies, though the manner in which Mr. Duffield meets them, relieves them of somewhat of their usual tediousness. The charges and misrepresentations of his adversaries, Mr. D. has contrived to answer in a few pithy notes, so that the text of his pamphlet, "*Unitarianism a System of pure Gospel Truth*," exhibits an uninterrupted and systematical view of our principles and arguments, together with a confutation of the doctrines of reputed orthodoxy. Mr. Duffield is fairly entitled to the praise of being an excellent disputant. His knowledge of the points on which the controversy hinges, we have rarely seen equalled, while there is both in the matter and the style of his arguments very much that indicates an intimate knowledge of the Scriptures, of the best writers on the subject, and a mind of no ordinary powers. He carries on the discussion with the precision of a mathematician, without the coldness, and with the zeal of a lover of truth, combined with the mildness of one conscious of having a good cause to handle. In one thing certainly he is sure of a victory, for were his adversaries as mild as they are fierce, and as candid as they are disingenuous, they could not surpass the Christian-like temper which prevails through what he has written. We recommend his "*Unitarianism a System*," &c., to our Tract Societies, and to those who wish to see the merits of the controversy condensed into a nut-shell.

THE CONVERSATIONS OF EBION ADAMSON AND HIS FRIENDS.

No. III.

Present—Ebion Adamson, Barnabas, Elhanan, and Caleb.

EBION ADAMSON.

WHAT news of the City Mission ?

ELHANAN.

Good, as far as it goes. Mr. Tagart has preached for it at York Street, and collected about fifty pounds; Dr. Hutton was to preach for it at Dublin; and the example will no doubt be speedily followed. Donations and subscriptions are beginning to come in; and the Association Committee has invited applications from those who are disposed to devote themselves to this good work.

EBION ADAMSON.

That is as far as it well could go, at present. It will be a noble office for a man to consecrate himself to.

BARNABAS.

He will be, like St. John, the apostle of benevolence.

ELHANAN.

And he will not only teach man to love God and his brother, but shew that he himself loves God by loving his brother also, as he must love him to discharge the duties of his Mission.

EBION ADAMSON.

No ordinary man is needed for the realization of this plan. The mere well meaning, kind-hearted, and zealous, may be efficiently employed in it, but there should be in the first labourer in this new field that clear and firm principle combined with strong feeling, that thorough knowledge of human nature, that quickness of observation and soundness of judgment, which bespeak one who has already made great attainments, and who will consequently have to relinquish high prospects.

ELHANAN.

If a minister, he can relinquish no higher prospects than will open before him in the faithful and successful discharge of his duties.

EBION ADAMSON.

True. He will be labouring immediately at that work of moral regeneration which many writings and preachments only aim at accomplishing ultimately. And he will have the rare happiness of an undivided mind. All the powers of his intellect and heart will be concentrated on one object.

CALEB.

Is such a man likely to be found ?

EBION ADAMSON.

Why not ? " Full many a gem," you know, and so forth. Look at the records of Providence. When has the work waited for the workman ?

ELHANAN.

Never. He who ripens the harvest sends the reaper.

CALEB.

But is the harvest ripe ?

EBION ADAMSON.

As ripe as misery can be for relief. The condition of the poor must be

bettered. It is a moral necessity. It is a political necessity. Philosophers and Legislators feel that it must be, as well as religionists.

CALEB.

But they would accomplish it in a different way.

EBION ADAMSON.

Many means must combine. And they will combine harmoniously as the object is understood and desired. Thanks to those who have defined that object, "the amelioration of the condition, moral, physical, and intellectual, of the most numerous and poorest class."

CALEB.

What! at your St. Simonism again? You have a strange liking for that heresy.

EBION ADAMSON.

There is nothing heretical in that article of their faith. If there be, it is the heresy of Jesus of Nazareth. Their theology may be vague hypothesis; their organization may be an intolerable despotism; but they do know how society *has* existed, and why it *should* exist. That is also to know how it must exist.

BARNABAS.

I will believe their prophecies so far as they accord with those which we have received from a higher inspiration. But I was going just now to say that it seems to me that humbler agents than such as you described, might very well commence the Domestic Mission, and prepare the way for men of higher talents, who may afterwards organize, consolidate, and extend the plan.

EBION ADAMSON.

Should the most qualified agents not offer themselves, the work ought rather to begin with the next best than be postponed. At any rate, let it but begin. Its commencement will be the clearing away of a cloud from our spiritual horizon.

ELHANAN.

Probably the work itself, if it can only at first be attempted in a partial and limited way, will yet develop the appropriate qualities in the persons engaged in it, and form men who shall be all that is wanted; but whose capability of becoming so, could not otherwise have been ascertained.

CALEB.

We shall soon be interrupted by the orthodox. The bigots will never let us alone.

BARNABAS.

They may return you that compliment, Caleb. You seldom let them alone.

CALEB.

Nor will I, till they mend their ways. Look at these Bible Society proceedings.

BARNABAS.

I look at them with pleasure. The great majority of the Society have nobly vindicated the integrity of their constitution, preserved the truly Catholic principle on which it is founded, and shewn an honest and generous impatience of the calumnies which were poured forth against their fellow-christians.

CALEB.

No, not their *fellow-christians*. The most liberal of *their* liberals did

not dare to do us that justice. And the motion of exclusion, though lost in the Parent Bible Society, has been carried in several Institutions, some independent of it, and others connected with it as Branch Societies.

EBION ADAMSON.

Carried or not carried does not much signify. The spirit which has been manifested is an evil spirit, but it has a good work to accomplish. It will eventually divide the Trinitarian denomination, and separate the chaff from the wheat. The liberal and enlightened men amongst them, and there are many such, must put down these out-and-out bigots, or submit to be dragged by them through all sorts of mire and dirt, or retreat from connexion with them, and lead off all the common sense and charity of the party.

ELHANAN.

The last I hope is the most likely. It is certainly the most desirable.

BARNABAS.

Might not continued union mitigate this fanatical hostility?

EBION ADAMSON.

Yes, as the Brissotines mitigated the Jacobins. The violent will be sure to preponderate. The moderate are both inert and timid.

CALEB.

It is wonderful how many orthodox ministers can exist under the slavery in which they live. How they tremble before the great Gossipocracy of their party!

BARNABAS.

It surely is pity that so admirable an Institution as the Bible Society should be harassed, and perhaps at last broken up, by this faction.

CALEB.

What are these great merits of the Bible Society? With all its boasted Catholicism, have not Unitarians been systematically excluded from its management? Does it not knowingly circulate an erroneous translation? Are not its own translations made from a confessedly imperfect and erroneous text? Would not its patronage be withheld from a translation made from the text of Griesbach? Was not the thousand pounds from its funds for each of the Serampore Versions referred to, in excuse of the retention of known corruptions in those Versions? Are not the doctrinal, as well as other headings of chapters, all retained, in glaring falsification of its much boasted "without note or comment"?

EBION ADAMSON.

All true and pertinent; yet is it a noble Institution. Many inconsistencies, little or not little, may be overlooked, when we consider that its constitution is Christian, its field the whole world, and its object the circulation of the Bible.

CALEB.

The titled and interpolated Bible.

EBION ADAMSON.

But the Bible still. In our zeal for the purity of its text let us not forget the power of its truths, those truths which corruption cannot obliterate or materially impair, by which it reaches the heart, commands the life, and regenerates the character.

CALEB.

That is their excellence, and not the merit of those who put forth, as the same thing, God's word and men's inventions.

EBION ADAMSON.

I excuse them not. The whole Christian world is disgraced and guilty so long as the Scriptures given to the people are known to vary, in any particular, from those written by the Apostles and Evangelists. The Church of England most disgraced and guilty, because this imperfect Version is her Version, and is upheld, as it could easily be amended, by her authority.

CALEB.

And they are Churchmen, too, by whom these efforts are made to set up the principle of exclusion, in all the Societies which have hitherto admitted of union.

EBION ADAMSON.

It is fitting that the fanatics of that corporation should sympathize with its Universities, and take up principles, as they took up men, when the Country and the Legislature had discarded them.

ELHANAN.

So in the serpent of bigotry, as in that of eternity, the head and the tail come together.

CALEB.

Why do not the would-be purifiers of the Bible Society attempt to purify their own Church, or else secede from it? They are evidently hostile to Dissent, simply *as* Dissent. They want to break down every kind of union which gives strength to Nonconformity.

ELHANAN.

And of course to separate the rest from Unitarians, who, whatever their paucity of numbers, are the life and energy of Dissent on all questions of Religious Liberty.

EBION ADAMSON.

Long be they the vanguard of those who battle in that cause! And they may soon have to bestir themselves again, for Church Reform must follow State Reform.

BARNABAS.

I fear no such Reform as will much diminish sectarian hostility. That seems on the increase. The Church of Scotland has been anathematizing.

CALEB.

And the Rev. E. Irving has lost his boasted privilege of belonging to an Establishment, and finds himself a Dissenter, without any previous notice of the fact in the Apocalypse.

EBION ADAMSON.

The excommunication is only conditional. It is contingent on his admitting the authorship of the works under his name in which this mighty quiddity is taught of the natural sinfulness of Christ's human nature.

ELHANAN.

The Church of Scotland is consistent. She has a creed, and she enforces it. Moreover, she tests morality as well as faith.

EBION ADAMSON.

And therein is much purer than her gay, proud, wealthy, conniving Sister

of England, who, while some of her children would expel Unitarians from mixed and voluntary societies, allows any body to appoint her ministers, taxes every body for her own profit, and sends every body to heaven at last.

BARNABAS.

Perhaps the benedictions and anathemas, however misplaced individually, may correct their mutual errors, work out a true total, and present a right balance at last.

CALEB.

In spirituals it is possible; but the temporal balance is terribly against the nation.

EBION ADAMSON.

Such a mode of balancing the account is truly orthodox. It sets the punishment of the innocent against the reward of the guilty.

CALEB.

And in the same spirit, the ex-officio piety of University members substitutes a cavil at the omission of the word Providence in the King's Speech, for following the leadings of Providence towards the avoidance of national calamity and the bestowment of national blessings, by the great measure of Reform.

EBION ADAMSON.

The omission was an oversight, though not for such men to complain of. Let the nation supply the deficiency. And when the power of misrule shall have received its death-blow, by the Royal Sanction to the Bill now, happily, again before the Legislature, may all good men and true sanctify the proceeding with devout hearts; and on some solemn day of thanksgiving bless Almighty God for this great good to our country and mankind!

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Le Protestant de Genève, Journal Théologique et Religieux.*

HAVING received the prospectus of a new periodical work which has just been set on foot at Geneva, we are induced to subjoin it, in order to assist in giving publicity to an undertaking which promises great usefulness to the cause of religious truth and liberty, not only among Swiss and French Protestants, but also in our own country. Let us make the most of every opportunity which is afforded, of comparing and exchanging sentiments with the free and enlightened minds of other countries. We usually hail with delight every symptom of their being in accordance with ourselves, but let us also learn to con-

sider with attention and respect the points on which they seem to differ. The pastors of Geneva have every claim to our high regard. Strong in learning, in piety, in the respect which cannot be denied to character, in the affection of a people edified by their teaching and by their example, whatever proceeds from such a body of men must be worthy of our consideration.

And if the success of their labours in the cause of pure religion be interesting to us, how much more important is it to the vast region throughout which the French language is employed! We are aware of the immense obstacles which obstruct the progress of religion in France, but if instruction of other kinds is gradually finding its way among the

lower orders of the people, and is becoming more and more sought after by the higher, why may we not hope that such endeavours as the present one will be not altogether fruitless?

Meanwhile, it cannot fail to remove the reproach fastened upon the opponents of the exclusive system, that their inaction proved them deficient in fervour and zeal. The miscellany called *Religion et Christianisme*, which has been established and supported at Nismes within the last two years, has already excited considerable attention; and the appearance of the *Essais Théologiques*, from the shrewd and able pen of Professor Chenevière, of Geneva, has made the last year an epoch in the history of the church of which he is a member.

We strongly recommend our countrymen who may visit Paris, to procure themselves the possession of these valuable works, as well as the regular series of *Le Protestant de Genève*, of which we hope to announce to them the contents at an early opportunity. At the warehouse of M. Cherbuliez, Rue de Seine St.-Germain, No. 57, they will also find the following French theological works, which are well worthy their attention, and which ought to be better known than they are among French Protestants. We give the titles translated.

1. *Theses of M. A. Monod, and of his Brother M. B. Monod, upon the Inspiration of the Apostles.*
2. *Chenevière's tract upon the Causes which retard the Progress of Theological Inquiry.*
3. *Translation of Michaelis's Introduction to the New Testament, by the same.*
4. *J. A. De Luc on the Trinity.*
5. *Chenevière's Theological Essays: the 1st on the Trinity; the 2d on Original Sin; the 3d on the Use of Reason in the Study of Religion.*
6. *The Improved Version of the New Testament, published at Geneva.*

The Prospectus of *Le Protestant de Genève* is as follows:

"La publicité, ce besoin si général de notre époque, est devenu aussi pour l'Eglise de Genève une nécessité qu'il n'est plus possible de méconnaître, et devant laquelle, par conséquent, il n'est plus permis de reculer. D'une part, les amis de cette Eglise demandent à ses conducteurs de manifester au public religieux quels sont les principes qui la dirigent aujourd'hui; d'autre part, ses ennemis prennent occasion de son silence pour attaquer sa doctrine, calomnier ses actes, et la taxer elle-même de crainte

ou d'infidélité. C'est donc pour répondre à la fois à ces demandes et à ces attaques que plusieurs membres de cette Eglise, ecclésiastiques et laïques, croient devoir fonder un journal. Dans un premier numéro, qui suivra de près cette annonce, ils exposeront en détail quelles sont leurs vues, générales et particulières. Les unes et les autres se trouvent déjà résumées dans le titre qu'ils ont adopté.

"*Le Protestant de Genève* aura pour but développer et de défendre les principes du Protestantisme, tels qu'ils sont actuellement compris et professés dans l'Eglise nationale de cette ville, où, depuis trois siècles, ils ont porté, par la bénédiction du Très-Haut, des fruits de liberté et de piété, qui n'ont pas été sans gloire.

"Le journal recevra avec reconnaissance tous les renseignements qui pourraient lui être transmis sur l'état religieux de la Suisse ou de l'étranger. Ami des Eglises chrétiennes et tolérantes qui seraient troublées par le faux zèle de l'exclusisme, il leur offre un moyen de défense et de publicité qui, peut-être, ne leur sera pas inutile.

"*Le Protestant Genève* paraîtra le 1^{er} et le 15 de chaque mois par cahiers de 20 à 30 pages d'impression."

ART. II.—*Seventh Report of the Lancashire and Cheshire Unitarian Missionary Society.*

WHY should there not be Unitarian Missionary Societies in the various districts of the kingdom? Why not in London, subsidiary to the Association? Why not at Bristol? Why not at Exeter? Why not at Birmingham? Why not at Leeds? Are agents wanted? The demand will occasion the supply. Is money wanted? No; of that all acknowledge an abundance exists in the Unitarian body. What then is wanted? The object, to disseminate Unitarianism, is most excellent. So excellent is it, in our apprehension, that we love with peculiar affection every one who honestly and boldly and perseveringly recommends the pure gospel of Christ. If Unitarians in general had the same estimate, missionary societies would be multiplied in the midst of us. Thrice honoured be the British and Foreign Association for the encouragement it has given to popular exertions; and thrice honoured will it and every efficient agent for the furtherance of Unitarianism be in the day, which we think is not far distant, when, prejudices being removed, he will be most respected who was most zealous

in behalf of the great truths of the unity and essential goodness of God. Meanwhile, the Lancashire and Cheshire Unitarian Missionary Society continues its beneficial labours, regretting the insufficiency of its means, but nothing daunted by the lukewarmness and hostility of others. Such is the example now needed. We do not want, we care little for, those whose zeal grows warm only in the sunshine of success and of popular favour. The man that the actual condition of Unitarianism needs, is he who has calmly and deliberately made up his mind to devote his days to the furtherance of the pure gospel, and who adheres to his resolution with an activity that indolence affects not, the frowns of others cow not; who keeps steadily some undeviating path, whether men are with him or against him, whether fashion commends or discourages his efforts, whether his helpers be few or many, rich or poor, learned or unlearned. A few such righteous men would save, not, as of old, a city, but a nation, from the corruptions of centuries.

The Report before us tells a plain but pleasing tale. There are no vague generalities to cover over failures and to magnify success. Facts are substituted for the figures of rhetoric. It appears that at Swinton, near Manchester, there is a missionary station, the average attendance at which has been through the year, in the afternoon and evening 36 persons, but through the last quarter, so great is the improvement, 52. The Sunday School at Swinton is well conducted, the average number of scholars throughout the year has been in the morning 90, in the afternoon 85. There are at present on the books 127 scholars, and 26 teachers. At Astley, near Chowbent, the average number of adult hearers through the year has been 50. Lectures have been delivered at this place repeatedly, and have been well attended: in particular a course in which several of the neighbouring ministers took a part. In the Sunday School, the average number of children on each Sunday through the year has been in the morning 95, in the afternoon 96. The number of scholars on the books is 109, of teachers 22.

We have very great pleasure in extracting the following account of the Society's exertions at Padiham. We hope it will gratify many who have kindly ministered to the wants of these poor people, and lead others to take an interest in them:

"Your Committee can never turn to the contemplation of the moral state of

the Unitarians at Padiham, without the most intense feelings of gratification, and the most lively emotions of gratitude to that great Being who has here raised up a witness to the truth. The religious services at this place have been conducted principally by two members of the congregation—men who, though labouring hard through the week to obtain a scanty subsistence, have disinterestedly, honourably, and usefully, devoted themselves on the Sunday to the improvement of their fellows, and the ministration of sacred things; and the blessing of God has accompanied their labours. In addition to the two services on the Sunday, there is also occasional preaching at this place on a Monday evening. The members of the congregation are in the habit of holding prayer-meetings at each other's houses, where portions of the Scriptures are read, and the assembly exhorted by such members as choose to address them. Some of your preachers have experienced much pleasure in being present at these meetings. The calmness, moderation, and good sense, with which these unlettered men express their devotion to the Father of their spirits, and lay open before him their wants, without any of that fanatical enthusiasm which sometimes renders private meetings for prayer scenes of confusion, and has tended to bring them into disrepute, is calculated to impress deeply on the mind the importance of rational views of religion, and the suitableness of Unitarianism to the wants and actual condition of the poor.

"Padiham has been twice visited during the present year by Mr. Duffield, who was, on both occasions, highly gratified by what he witnessed among this poor but intelligent and zealous people. The first visit was in July, when he spent with them five days; preaching on the Monday and Wednesday at Padiham, to large congregations, and on the Tuesday at Wheatley-lane, a place where the Padiham people have been endeavouring to introduce the simple doctrines of the Unitarian faith. Mr. Duffield paid his second visit to Padiham in January last. On this occasion he remained there nine days. He found the people animated by the same zeal and ardour as on the former occasion. He preached on two Sundays, afternoon and evening, to congregations averaging about 110 persons each. On Monday evening he preached to 50; and congratulates this Society on having ministered to the spiritual consolation of these members of the flock of

Christ. In the course of the week he visited Wheatley-lane, Downham, and Cheapside, to which places more particular reference will be made in speaking of Mr. Clarke's labours in this district.

"During the third quarter, A. D. 1830, your missionary was stationed at Padiham, where he ministered with great effect to large congregations. The chapel, which is sufficiently large to accommodate nearly 200 persons, was frequently too small for the congregation, and Mr. Clarke was obliged to adjourn into the open air to address his audience. At these services there were occasionally present upwards of 500 persons.

"The Sunday School at this place affords a pleasing spectacle to those who rejoice to see the youthful mind cultivated and stored with virtuous principles. About 200 children assemble twice every Lord's-day, to receive instruction in reading and writing; and these are regularly taught by members of the congregation, who appear zealous faithfully to discharge the duties they have thus taken upon them. Several persons who have been scholars, have become attached to the chapel, and now form part of the congregation, and endeavour to repay their former instructors by attention to the interests of the scholars. Your preachers have observed in this school a deficiency of books, particularly Bibles and Testaments. Three or four scholars were frequently observed with only one book, which was handed from one to another as each read his portion. Others were observed with a single leaf from old tattered books. The congregation being composed of poor men, cannot remedy this inconvenience. Your Committee would suggest, that donations of books, of the kind required, would be as seed cast into a grateful soil, and likely to produce an abundant harvest.

"It has given your Committee much pleasure to learn, that some benevolent females of Manchester sent, the last and the previous winter, a considerable quantity of clothing to Mr. John Ashworth, for distribution among the more needy members of the Padiham congregation; and that a small sum has been forwarded to that excellent man, for the special aid of their two preachers, who toil six days in the week to procure a scanty subsistence, and labour on the seventh to proclaim the love of God and the graciousness of the Saviour. The Society at Padiham are at present encumbered with a ground-rent of 10*l.* per year. As, in consequence of the indigence of its members, this has been found a weight

too heavy to be borne, efforts have been made by individuals connected with your Committee, and by others, to raise a sum of money sufficient to purchase the ground-rent. The sum necessary for this purpose is 175*l.*, to which there will be some necessary expenses to be added. Your Committee have much pleasure in being able to state that this object, at once so desirable and benevolent, is in a fair way of being accomplished. Mr. Clarke has just returned from Liverpool, whither he had proceeded under the direction of Mr. Grundy, and where he has received valuable aid on behalf of the Padiham friends.—The sums already received amount to 120*l.* Of these it may not be uninteresting to enumerate the following:—

Proceeds of Three Lectures on Astronomy, delivered at Padiham, by Mr. Clarke ..	£4 10 0
Collection at Padiham Chapel, on the Sunday after the de- livery of the Lectures	1 17 1½
Subscription of one Half- penny each from the Sun- day Scholars.....	0 8 4½
Amount raised at Padiham..	£6 15 6

Mr. Clarke has also delivered lectures at other places in aid of the Padiham friends.

"Your missionary has preached in their behalf at Leeds and Chowbent, where collections were made in furtherance of the object here stated. Your Committee would earnestly recommend the example of these two places to be followed up by the Unitarian congregations in the neighbourhood.

"Whilst your missionary was stationed at Padiham, he preached twenty-two times on the week-day evenings, at the following places in that district:—

1. Cheapside.
2. Wheatley-lane.
3. New Church (Pendle).
4. Downham.
5. Sabden.
6. Crawshawbooth.
7. Rawtenstall.
8. Kitchen-row.

His services at these places were generally numerous attended. At none of them, except Rawtenstall, is there a place for Unitarian worship.

"At Wheatley-lane and New Church (Pendle) there had been no Unitarian preaching previously to the first visit of your present missionary. From the man-

ner in which he was received and heard, it is to be presumed that he has been enabled to dispel some prejudices, and to prepare the way for the introduction of our sentiments, when opportunities of renewed exertions occur.

"At Downham, there are a number of individuals thoroughly convinced of the truth and importance of Unitarianism, and always glad of an opportunity of hearing a minister of the same household of faith as themselves. Your missionary is strongly of opinion, that with a little steady perseverance, Unitarian congregations might be raised, and Sunday Schools opened, at Downham, and at New Church (Pendle), and that such event would afford to a number of steady and devout men an opportunity, which they do not now enjoy, of assembling with their fellow-believers to offer undivided praise to that great and good Being whom they acknowledge as their Father and their God.

"At Rawtenstall, there is a small Unitarian chapel, the congregation of which was formerly Calvinistic. It at present contains 50 or 60 persons professing the Unitarian faith, who are ministered to in rotation, by three of their own members, one of whom is upwards of eighty years of age, and another at present disabled by sickness. Under these circumstances, they are extremely desirous of occasional assistance from this Society, or from any Unitarian minister who can conveniently render it.

"At Kitchen-row is a Sunday School, several of the conductors of which are Unitarians, who formed part of the congregation at Blackburn, when supplied with preachers by this Society. These persons are desirous, if possible, to introduce Unitarian worship at Kitchen-row. Your Committee have felt themselves justified in making them a grant of books, to the value of 25s., towards the formation of a library.

"Whilst stationed at Padiham, your missionary visited Clithero, in consequence of an application from some of the inhabitants. He is of opinion, that circumstances are peculiarly favourable for the introduction of Unitarianism into that place; but that it would require, for a time, a sustained effort on the part of this Society."

From this account it will be seen that the district of Padiham presents a fertile soil, and sure we are that the Association would not regret if they were, during the present or the subsequent summer, to send a missionary into it, and this we should rejoice to find done, the

rather as the Report gives but a scanty hope, that the Lancashire Society will, for want of funds, be able to continue the services of Mr. Clarke. By advertising to the Treasurer's Report, we find that all the good set forth in the Secretary's detail has been done for less than a hundred pounds during the last year. Surely this Society will not suffer in comparison with the majority of congregations. Is it easy to conceive how more moral and spiritual good can be diffused for so trifling a sum? And yet we are told the Society languishes for lack of pecuniary supplies, and that, too, though the Association gave it 25*l.* during the last year.

The Unitarians of Manchester have done very much to bring into acquaintance and cordial union, one with another, the Unitarians of England and Ireland. This is laudable, and the conductors of the Missionary Society have done well to keep the same object in view, in securing at their last annual meeting the services of that able advocate of Unitarianism, the Rev. Dr. Drummond. It is known that the Rev. Mr. Robberds was, at the visit of the Association to Manchester made last Midsummer, the mover of a resolution recommending the establishment in London of a mission to the poor. A similar motion was, we find, moved by the Rev. Mr. Beard, and seconded by the Rev. C. D. Hort, at the annual meeting to which we have just alluded. Having heard of the wealth of the Manchester Unitarians, and knowing that the Association cannot carry the mission into effect without an increase of funds, we hope these gentlemen will follow up their speeches and their motions by an effort to make their friends acquainted with the objects contemplated in a City Mission, and thus lead them to give it pecuniary aid.

ART. III.—*The Question "What is Unitarianism?" answered. A Sermon.* By J. R. Beard. Hunter. 1831.

THIS is a very powerful discourse, and one which must assist in compelling the adversaries of our faith to do us justice. Disagreeable as is the task of self-defence, we feel our obligations to those who undertake it so cheerfully and so fervently as Mr. Beard.

The circumstances under which this sermon was put to press render it unjust and ungracious to criticise the style, which has the looseness common to extemporaneous compositions. But

we have one objection of more importance to make—an objection which we are rather tired of making, but dare not suppress. Mr. Beard ought to answer only for himself, when he denies (p. 10) that Christ was "a mere man." We know that the difference lies in the way of understanding the expression, and not in the opinion: but we assert that the Unitarian body generally does believe Christ to have been "a mere man;" i. e. to have had no principles involved in his nature which other men have not; and to have differed from them only in as far as the influences to which he was exposed after his birth modified the direction of those principles. He was favoured with a Divine commission, and endowed with unparalleled powers: but his nature was wholly human. This is, we believe, Mr. B.'s own opinion, and we are therefore sorry that he did not explain what peculiar meaning he affixes to the words we have quoted. In his other statements we heartily concur.

ART. IV.—*The Doctrine of the Trinity examined by the Scriptures. A Lecture.* By the Rev. H. H. Piper. Sheffield. 1831.

A VERY useful discourse, faithful in its matter and simple in its style, and therefore well adapted for the purposes implied in its title. The most prejudiced of the orthodox in Sheffield cannot, we are sure, find in its spirit any thing discreditable to our cause. The orthodox or heterodox any where, may profit by its attentive perusal.

GENERAL LITERATURE.

ART. V.—*The English and Jewish Tithe Systems compared, in their Origin, their Principles, and their Moral and Social Tendencies.* By Thomas Stratten. Holdsworth and Ball. 1831.

It is surprising that the Legislature has not been incessantly petitioned for the Abolition of Tithes from the time of Penn's first imprisonment unto this day. That the church should still be what it is, is only to be accounted for by the supposition that the people know as little how it came into its present state as they have hitherto cared how it is to get into a better. If the brief statements which follow were printed on a sheet of paper and left at every house, how could the clergy themselves gainsay the reform that would be demanded? If they are

honest men, they would themselves be the first to petition.

1. The Jewish tithes were appropriated, not to the priests alone, but to the whole body of the Levites, which comprehended the physicians, the judges, and all the scientific men in the Hebrew nation. So that if we *will* maintain the analogy between the Jewish and English tithes, we are bound to insist that all the servants of the state, and all professional men, shall be provided for out of the tithes. But,

2. The tithe institution was an essential part of the law, and, therefore, as clearly abrogated by the gospel as any other part of the law. No one has ventured in our day, or we suppose in any other, to affirm that tithes were enjoined or countenanced by Christ or his Apostles. We know that the clergy, as well as the poor among the first Christians, were maintained in a very different way.

3. The first mention of tithes for the clergy, which occurs in ecclesiastical history, is in a decree of the Synod of Maseon, in 586: and it was not till after this that tithes were countenanced by any but ecclesiastic law. Their imposition in England began with the recognition of the power of the Pope.

4. Blackstone declares that the tithes were originally divided into four parts,—one for the bishop, one for the poor, one for the repairs of the churches, and the other for the incumbent. The bishop is now provided for by other endowments; the poor by poor-rates; the repairs by church-rates; and the incumbent, therefore, appropriates the whole.

5. By an infamous act passed under Henry VIII., the tithes were, in certain cases, allowed to pass from the poor and the clergy into the hands of laymen. Every pretence of justice and decency is violated in the maintenance of these lay impropriations.

6. The imposition of tithes naturally acts as a check upon the improvement of the property subject to the tax; inasmuch that when land is spoken of as tithe-free, it is immediately understood to be capable of increasing its value in a much more rapid ratio than other land.

This last fact is enough of itself to condemn the tithe system; and it shall, therefore, stand last in our list, though very much remains to be said upon the practical grievances which clergy and people are daily sustaining for want of church reform. Of these grievances none can be ignorant who are acquainted with clergymen, or who own land, or who read newspapers.

Mr. Stratten's work contains much valuable information; but it is too long and elaborate for the subject and the times. We are impatient of an involved and exuberant style when we want facts and clear deductions from them. We should not wonder, however, if, after the question is carried, and the reformers have had time to cool from their excitement, some of them should recur to this book in order to be more sure than ever that they have been right, and to inform themselves of some collateral facts which will be overlooked in the ardour of the struggle for Church Reform, which we believe to be at hand.

ART. VI.—*Familiar German Exercises, adapted to the "Compendious German Grammar."* With an Appendix. By A. Bernays.

M. BERNAYS is indefatigable. Here is the third work he has published since the beginning of the year; and we hope that their favourable reception is a testimony, not only to the author's merits, but to the spread of the study of the German language and literature in England.

We believe that M. Bernay's Grammar, published last year, sustains a high reputation. The present work, appearing in natural sequence, partakes of the qualities which render its predecessor valuable. We hope that the series will be soon completed by the publication of the Key to these Exercises, for the sake of the many who, with the inclination to acquire the language, have not the opportunity of obtaining the assistance of a master.

MISCELLANEOUS CORRESPONDENCE.

On City Missions.

To the Editor.

SIR, June 13, 1831.

HAVING read with deep interest the proposal made at the recent meeting of the "British and Foreign Unitarian Association," for the immediate establishment of a "City Mission," on the plan so successfully followed by the excellent Dr. Tuckerman, of Boston, and believing that a large proportion of the Unitarian public are equally interested in the subject, I venture to request permission to state, in your valuable Repository, a plan which may, I think, afford an easy means of increasing the funds necessary for effecting this admirable scheme.

The plan I would suggest is, simply, that in every Unitarian congregation (where other claims are not already so strong as to render it impracticable) a subscription be proposed of *one penny* per week, from all individuals who are willing to aid in conveying to the houses of their sick, ignorant, and vicious fellow-beings, the good-tidings of salvation and happiness.

The subscription would be collected with little trouble, if a box for its reception were placed at the entrance of every chapel, intrusted to the care of an individual appointed for the purpose; the

amount received to be stated at regular intervals to the congregation, and be then transmitted to the Treasurer of "The British and Foreign Unitarian Association" for the use of the City Mission.

By this means many would be enabled to contribute their mite who could not otherwise aid in support of an object so important and interesting in its character. By inserting the above you will much oblige

A CONSTANT READER.

On the Report of the Unitarian Association Anniversary.

To the Editor.

SIR, London, June 14, 1831.

I REQUEST your insertion of the following account of the origin of an *erratum* in your last Number, p. 427.

The resolutions intended to be proposed at the Anniversary Meeting of the British and Foreign Unitarian Association were prepared by the Committee previously to that meeting. The resolution relative to the British and Foreign Bible Society was entrusted to me at my own suggestion, and it was also agreed that I should ask Dr. Carpenter, of Bristol, to second it. I did so on the morning previously to the General Meeting. Dr. Carpenter, having read the resolu-

tion, replied, that he should be happy to second the motion, only substituting "corruptions" for "forgeries," as he thought that, except 1 John v. 7, the common copies of the Bible contain no passages which can be called "forgeries." I immediately assented to his remark, and presuming that the word "forgeries" had been adopted inadvertently, I substituted "corruptions." With this latter word the resolution was proposed, seconded, put, and passed. It nevertheless happened, that, as a considerable number of copies of the resolution had been prepared, the sub-secretary, though he noticed the variation, took it as he found it after the meeting in the greater number of copies, and, as your account of the meeting was printed very speedily, the error was not corrected.

I understand that the resolution was inserted in the Newspapers with the same *erratum*.

JAMES YATES.

On the Report of the Unitarian Association Anniversary.

To the Editor.

SIR, June 4, 1831.

As I presume you are an ardent supporter of the Unitarian Fund, I call upon you to supply an omission in the statement of its means as proportioned to its expenditure. By the statement in the Repository, it might be inferred that 70l. only is the excess of expenditure beyond the income of last year, whereas it was above three hundred pounds. Now, if the Institution is to be supported upon the present scale of expenditure, this fact should not be concealed, that the present expenditure, and consequently objects, of the Society must be diminished, or its income increased by subscriptions and donations; the latter, from former life subscribers, may be fairly expected, as a subscription of ten guineas cannot but be more than exhausted in upwards of twenty years' operations.

AN OLD ANNUAL SUBSCRIBER.

Fund for Aged Ministers.

To the Editor.

SIR, Fen Court,
April 21, 1831.
REFLECTING upon the causes of the

decline of religious congregations, I have found none more powerful than the decay of their ministers by the infirmities of age, and I would suggest as a remedy, the formation in every such society of "A Superannuation Fund."

Many difficulties would attend the conduct and application of such a fund, and they could be obviated only by the establishment of a set of unchangeable rules. I would suggest the following:—the subscription raised shall be vested in the hands of three Trustees, (being members of the congregation,) and upon the death, bankruptcy, secession, or resignation of any Trustee, the congregation shall appoint a successor.

This fund shall be placed at interest in Government Stock, and shall accumulate till the minister has reached his sixty-fifth year—or until five-sixths of the congregation shall have expressed in writing their desire that he may enjoy the interest, and he retires accordingly—provided always that no minister shall ever enjoy this revenue who has not first retired from the pulpit, and given up every pecuniary advantage that belonged to him as *minister*. No minister shall ever enjoy this revenue who has refused to retire at sixty-five, or when five-sixths of his people shall have desired his retirement, or who shall have been chosen to the pulpit after his fiftieth year.

Upon the death of any minister who has enjoyed this revenue, the current half year *only* shall be paid to his widow or representative, and thereupon the fund shall go on to increase for the benefit of future disabled ministers.

I know of no means of rescuing a congregation from the consequences of their own precipitation and blindness in choosing a feeble, or an indolent, selfish and worldly pastor; but it is surely something to propose a plan by which we may be spared from regarding those whom we have long loved, respected, and admired, with less than affection and respect: a plan, by which the interests of religion may be reconciled with the dictates of humanity, and the vigour of youth be brought to engage the young, whilst the unobstructed sympathies of age are allowed to attend the veteran to the tomb.

JOHN HUTTON.

OBITUARY.

MR. JOHN FOSTER.

THE following is another instance, in addition to the many which have been recorded in the *Monthly Repository*, of the power of Divine truth to carry conviction to the ingenuous mind, though trained to far different views, to produce the best fruits of holiness and Christian charity, and, at the same time, to afford the richest consolation in the season of affliction and the hour of death: it can scarcely fail to afford both interest and edification to the reader; so true it is, that the gospel in its purity is the power of God unto salvation to all them that believe.

1830. Dec. 29, at *Royston, Herts*, Mr. JOHN FOSTER, in the 72d year of his age. His father, Mr. John Foster, of Arrington, in Cambridgeshire, who rented a large farm of the Lord Chancellor Hardwicke, was a pious, benevolent, and industrious man, and much respected; his mother, a daughter of Mr. Thomas Hawkes, of Rockells, in the county of Essex: they were Dissenters, and members of an Independent Calvinistic Church at Melbourne, in Cambridgeshire, under the pastoral care of the Rev. Richard Cooper. Mr. Foster died, leaving a widow, with two sons and two daughters, the eldest, the subject of this memoir, being only nine years of age. When the two sons left school, Stephen, the youngest, being disposed to devote himself to the ministry, was educated at the College at Homerton, and was afterwards chosen pastor of a large congregation of Dissenters at Malden, in Essex, where he continued his ministry till his death. He was much beloved for his amiable and excellent qualities. The two daughters were the subjects of early piety, were both married, and died in the county of Essex. John, the subject of this memoir, observed of himself, "When I left school I was inexperienced, but virtuous in purpose and in conduct, with a deep reverence for religion, in which I had been early initiated by my parents."

At this period he had frequent opportunities of listening to the conversation of religious persons who visited the family, some of whom were Dissenters of the Calvinistic persuasion, and others, converts of the late Rev. John Berridge, of Everton. From the religious excitement existing in the neighbourhood, the

favourite subject of these conversations was the conversion of sinners, or the new birth, and from what he heard on these occasions, he was induced to look and wait for a sudden change to be wrought supernaturally within him, independently of any religious knowledge he might be able to obtain by the diligent perusal of the Scriptures. Conscious that he had never experienced such a change, although at this period he was well disposed towards religion, and sincerely desirous of becoming what its true principles require; and having been taught that nothing really acceptable to God could originate in himself, he was greatly perplexed; and from such notions, meeting with nothing but obstructions and discouragements in the good course he was inclined to pursue, he unhappily turned his attention to other pursuits, in which the seed-time of life was lamentably wasted.

Under the guidance of a kind Providence, he left Cambridgeshire, and occupied a farm at Royston, where several old friends of his family resided, who sought his society and took a lively interest in his welfare; and in the course of two years he married a Miss Cooper, the daughter of an eminent surgeon in London: these new and improving connexions were the means of rendering him a more settled and domestic character. In this situation he lived several years, when the farm being sold, he removed to Kelshall, about four miles distant, and entered upon another, with his accustomed ardour and industry. At this period, however, the agricultural interests suffered a lamentable depression; his expectations were disappointed, and his spirits, which were constitutionally strong and buoyant, became much dejected—receiving no support from those just and salutary views of the merciful designs of Providence, which both reason and the Scriptures inculcate. In the midst of these anxieties he was suddenly deprived of his only daughter, the pride of his heart and the idol of his soul, as good as she was amiable; and by this affliction he experienced a shock, a destitution, which he had never before felt. Overwhelmed with calamity, he looked up to Him who is the refuge of the distressed in the time of trouble, and, as he observed, found in God a hiding-place

from the storm,—the shadow of a great rock in a weary land.

It was about this time that Dr. Priestley's small tract, "On the Power of Man to do the Will of God," fell into his hands; and the sentiments it contained appeared to him so self-evident and scriptural, that after the perusal of it he was astonished he could ever have believed the reverse to be true. From the change now produced in his religious views, this became a new æra in his life; he happily made his escape from the wretched system which teaches the utter impotency of human efforts to do the will of God, and derived the greatest satisfaction and comfort from the right application of his faculties to the Scriptures of eternal truth. He became deeply impressed with a sense of his own accountability, and by a conviction that his future destiny was placed, with the Divine blessing, in his own hands—being well aware, that whatever is worthy of punishment or reward must be the effect of voluntary agency on our part, and not of what is done by any other being in our stead.

Consoled and encouraged by the persuasion that the great Creator and Father of all was no respecter of persons, but possessed of that essential love and impartial benevolence which rendered him utterly incapable of injustice or neglect towards any of his offspring, and that he was constantly exercising the greatest forbearance and mercy in his providential dispensations over all without exception, turning to them who turn to him; such views of the moral government of God, whilst they cheered his heart and drew forth his best affections, rendered religion a delightful service, and obedience to the Divine commands not an irksome task, but a pleasure.

During his residence at Kelshall, several friends concurring in opinion that it was desirable for their own improvement, as well as for the instruction of the poor, to unite together for public worship in the parish in which he resided, no person could be more earnest in prosecuting this object than Mr. Foster. On one part of the Sabbath he read a sermon, and conducted the devotional service; he took his share in the instruction of the children, visiting the poor in their cottages, and inviting those he thought seriously inclined to his own house: in every way he was desirous of doing good. These services he continued for six or seven years, and often expressed the satisfaction and pleasure which they afforded.

His next removal was to his own county, but he there felt so much the want of congenial society that he returned to Royston, where he built a house, and amused himself in planting and cultivating a garden. Having now withdrawn from the engagements of the world, he divided his time between his garden and his books, but was always accessible to a small circle of religious friends, whose society he much enjoyed. Here he remained about three years, contented with his lot, resigned to the will of God, and, happy in his religious principles, patiently waiting for his approaching change.

It is well known that our friend discarded altogether the doctrine of the Trinity, as equally at variance with reason and the Scriptures. The Bible, he was accustomed to say, expressly teaches that there exists one, and only one, unoriginated, self-existent *mind*, who only hath immortality. The following are a few only of the numerous passages which decided his opinion relative to the person of Christ: "This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent."—"There is one God, and one mediator between God and men, the man Christ Jesus."—"The Gentiles 'have gods many and lords many; but to us there is but one God, the Father, and one Lord Jesus Christ.'" He reasoned in a manner familiar, it is true, to Unitarian Christians, but deserving to be noticed here, as the source in which his change of views on these subjects originated. He was accustomed to say, the child Jesus, who was born of Mary, was crucified on Mount Calvary, and was raised from the dead, could not be Deity, but was strictly and properly a human being, of the promised seed of Abraham. He lived and died indeed without sin, and "in all things pleased his heavenly Father;" but he acquired his eminent moral qualifications in the same way as others, for "he increased in wisdom and in stature, and in favour with God and man," by discipline and obedience, "was made perfect through suffering," and "was in all points tempted as we are, yet without sin." On these passages our friend was accustomed frequently to remark, that if Christ had been God as well as man in one person, it would have been impossible that he should have been tempted to sin. As a divinely authorized teacher of righteousness Jesus was superior to all who had preceded him in this high office: "never man spake like this man;" others had a limited portion of supernatural assistance, he was anointed

with the spirit without measure, nor did any of the prophets live in constant communication, as he did, with his heavenly Father, for "he was in the Father, and the Father in him;"—they were one in purpose and in will. After his resurrection "he was anointed with the oil of gladness above his fellows," prophets, apostles, and martyrs;—and being made Lord and Christ, Prince and Saviour, he obtained a name above every name, and was constituted head over all things appertaining to his church, as well as judge of the quick and the dead.

The last time I saw Mr. Foster, on the Sabbath afternoon previous to his decease, he was calm and comfortable, discoursing most of the time on scriptural subjects. He said he had arrived nearly at the end of his journey, and with much emotion added "God in his mercy put me in the right way, and in the exercise of the same mercy has preserved me in it." Afterwards, speaking of the death of Christ, he said, "He had always wished to be guided by revelation;" and when I remarked to him, that our orthodox friends thought they were building upon a better foundation of hope, by their belief of the satisfaction which the death of Christ made to Divine justice, he replied, "I can nowhere see that doctrine taught clearly and plainly in the Scriptures: there are a few obscure and highly figurative passages from which it is inferred, but not clearly and plainly taught; but in the ministry of reconciliation, the design of our Lord's death is unequivocally defined, as the reconciliation, *not of God to the world, but of the world to God* in or by Christ, and it is most expressly declared by the same Apostle, that 'when we were enemies we were reconciled to God by the death of his Son.'" I directed his attention to the third chapter of Romans, the 23d and 24th verses: "Being justified by his grace through the redemption that is in Christ Jesus, whom God has set forth as a propitiation, or mercy-seat in his blood, to declare his righteousness, or method of justification, in the remission of sins." He replied, "Nor is the doctrine of satisfaction there revealed; but it is revealed that Christ is there set forth as the mercy-seat, which he has consecrated with his own blood, and that as the oracle and messenger of God he proclaims or declares the righteous method of God's grace in the acquittance or remission of sin, he being the medium of the Divine communication of grace and mercy to the children of men."—Often has he been

heard to say, "Since I have received Jesus Christ, according to the Apostle's definition, as 'a man approved of God,' I seem to know in whom I have believed; and instead of loving him the less, I love him the more; and though my views of the design of his death are different from those of others, I believe it to have been most necessary and important: it was an appointment of God, the result of his love; an act of the most disinterested and meritorious obedience on the part of our Lord, and the constituted means of our sanctification." (Heb. x. 10.) Often would he exclaim, "Herein is love, not that we loved God, but that God loved us, and gave his Son to be a propitiation for us."

Our friend always thought and spoke of himself in terms the most humble, ascribing all he had received, and all he hoped for, to the unmerited favour of God. He felt a deep interest in the welfare of the whole family of man, looking upon every human being as his neighbour. His views of religion being the effect of diligent and persevering inquiry, he was never backward to avow them, but at the same time held them in perfect charity towards others. Remarking that he was the last relative of the same generation, he rejoiced in the recollection of the piety and holiness of those who had gone before him, and notwithstanding the difference of their creeds, he hoped to unite with them in ascriptions of praise to Him that sitteth upon the throne, and to the Lamb for ever. For several months he lived in the expectation of his approaching end, and would often say, "I am a coward; I have a dread of those pangs which sometimes accompany the dissolution of the body; and cannot help praying, that my spirit may be dismissed gently." It is consolatory to learn, that he departed in the easiest manner possible, without a struggle or a groan.

The last theological work which he read was Dr. Southwood Smith's on the Divine Government. He observed, that he perused it a second time with increased satisfaction; that the view which the writer has taken of the character and perfections of God, and of his wise and kind dispensations to all his offspring, warmed his heart with gratitude, and confirmed him more and more in the persuasion, that he could not be in safer and better hands than those of his Creator and heavenly Father.

He has left a widow and only son to lament his loss.

E. F.

MRS. MARY CAPPE.

1831. April 4, at *York*, aged 68, Mrs. MARY CAPPE, eldest daughter of the late Rev. Newcome Cappe, of whom, it may truly be affirmed, she was in every respect worthy. A fervent, rational, and cheerful piety adorned her life in all its brighter scenes, and sustained and dignified her spirit amidst the severest trials of faith and patience. The natural benevolence of her heart, aided by a strong sense of duty, urged her to do all in her power to relieve the wants, to mitigate the sorrows, and to promote the comfort of the indigent and distressed. It was her delight to follow her blessed Master in going about to do good, and, under the influence of his pure and undefiled religion, to visit the fatherless and widows in their affliction. Necessarily limited in the means of affording pecuniary aid to the necessitous, she gave what is often of far greater value than silver and gold, the consolations of deep and unfeigned sympathy, and the faithful and affectionate admonitions of true wisdom. Through the domestic circle, her mild and even temper shed, in every vicissitude, a pleasing and delightful influence; and they who, beyond that circle, had the happiness of sharing in her friendship, can never forget the tender solicitude with which she endeavoured to soothe their sorrows, the judicious counsel which she imparted in circumstances of perplexity and trouble, or the lively interest that she manifested in whatever could contribute to their comfort and prosperity. With truly Christian resignation and fortitude she endured the more than ordinary pains of decaying nature, and received the stroke of death with unwavering faith in the promises of God, and a firm and lively hope of pure and everlasting felicity.

ISAAC COX, Esq.

April 18, at *Honiton*, ISAAC COX, Esq. When a good man has been deprived of existence, those who were strongly attached to him are anxious to possess a sketch of his life and character. Such is the case when the deceased was only known and esteemed in private life, but it is peculiarly so when he was also known and esteemed in public life. The subject of the following memoir was an eminent instance of this kind, and it is believed that a few particulars concerning him may be useful to our readers.

Mr. Cox was born at Exeter in December, 1785. Having served his clerkship in that city, he removed to Honiton,

and began to practise as a solicitor in 1813. Here he had previously resided for a short time and married Elizabeth, one of the daughters of the late Mr. J. Murch. It is about this period that the commencement of his public career may be dated, and that the private virtues which rendered him very much beloved, became extensively appreciated. As a son, he was ever dutiful and affectionate; but he proved himself to be remarkably so by devoting the first-fruits of his professional exertions to increase the comforts of his mother. She accompanied him to Honiton, and although, during the latter years of his life, he answered strong claims upon him as a husband, a father, and a brother, his efforts, on her behalf, were rather increased than diminished. He shewed that the faithful discharge of filial duties is perfectly compatible with that of other similar duties; and it can be testified by all who knew him, that he sustained the various relations of private life in a most exemplary manner. There are many who knew him, who used to avail themselves of his generous hospitality, and to witness beneath his roof the growth of the sweetest affections and the progress of the noblest principles. There are very many who have often admired his anxiety to make all around him happy, and to impress on the minds of young persons those lofty sentiments of rectitude by which his own conduct was governed. Nor was this anxiety conspicuous only in his own dwelling and amongst his own family, but also in every house at which he was a guest, and in every place where his talents, or good nature, or beneficence, had rendered him influential. It was particularly conspicuous in his intercourse with the Unitarian congregation, of which he was a member, and which must ever cherish pleasing recollections of his zealous efforts to promote its welfare. He was not merely a subscriber to the Chapel Library, the Fellowship Fund, and the Sunday School, but he took a deep interest in these institutions, and did all in his power to advance the objects for which they were established. The Sunday-scholars were occasionally gratified by his appearing among them, sometimes with words of advice and encouragement, and sometimes with more substantial tokens of consideration, such as a collection of useful presents. At one time he was accustomed, after conducting a religious service in his own family on Sunday evenings, and, in the illness or absence of the minister, after performing a similar duty in public,

morning and afternoon, to meet classes of the younger members of the congregation, and converse with them on natural theology or the evidences of Christianity. Of various societies in the west of England, for the promotion of Unitarianism and the extension of civil and religious liberty, he was an active and useful member; and all who used to meet him at their annual meetings will long remember the cheerfulness he diffused, and the lively interest he excited.

There are but few men who have exceeded Mr. Cox in obeying the precept, "Whatsoever thy hand findeth to do, do it with thy might." It is well known that he devoted all his energies, that he gave his whole heart and mind, to every object he wanted to accomplish. This was obvious to those who were acquainted with his professional engagements, and may be mentioned, next to the skill with which he conducted them, as the chief cause of their success. The wide extent of his practice, notwithstanding the integrity and independence which he manifested, and the upright avowal of his religious and political opinions, where they were exceedingly unpopular, is a remarkable circumstance. It may be attributed, in a great measure to the earnestness with which he promoted the cause of the injured and destitute, and to the fearlessness with which he exposed every instance of local tyranny or magisterial oppression that occurred in his neighbourhood. About seven years ago the freeholders of Devonshire shewed their sense of the value of his public services and legal acquirements, by electing him to fill the office of Coroner, in opposition to the claims of other candidates who were supported by what *was* called the *high* party. This triumph was peculiarly gratifying, because it increased his influence, and added to his means of lessening the misery and advancing the improvement of his fellow-creatures.

But a greater triumph than this awaited him, or rather a party of which he was the leader. From the time of his first settlement at Honiton, he laboured most zealously to establish the independence of that borough. He saw with regret, that hundreds of electors were in the habit of returning two Tories, without receiving vigorous opposition. Accordingly, this noble-minded man gathered around him a few whose souls claimed kindred with his own, and, in conjunction with them, commenced a glorious struggle. It was a struggle for the victory of freedom and integrity over slavery and corruption, and for the emancipation

of many from the thralldom of an interested few. Every defeat which the "third party" sustained, only confirmed the expectations of their ultimate success, and at the general election in 1826, that expectation was realized; one of the most upright men that ever sat in the House of Commons was then chosen by a large majority, and returned again, without opposition, in the summer of last year. The valuable services of his indefatigable advocate were amply rewarded by his votes in favour of Catholic Emancipation, the repeal of the Test and Corporation Acts, and the great measure of Parliamentary Reform. It was remarked in our last number, that the latter is a cause that deserves martyrdom. The excellent subject of this memoir thought so during the election of 1830. His exertions on that occasion were too much for a constitution predisposed to suffer from the effects of unusual excitement. Soon after the accomplishment of his favourite public objects, and the occurrence of those events on the continent which made "all Europe ring from side to side," he became exceedingly ill. His disease was ascertained to be an affection of the heart, and his symptoms were such as to induce his numerous friends and relatives to fear that he would be soon taken from them. Every effort that care and skill could devise to avert the approach of the great destroyer was employed, but in vain; and he who was so highly revered, admired, and beloved, is gone to meet the Judge of all the earth. As there is no burial-ground connected with the place in which Mr. Cox was accustomed to worship, his remains were interred in that of the Independent Chapel. It is difficult to do justice either to the excellent services of the Rev. W. Wright, the Independent minister, who officiated at the interment, or to those of the Rev. H. Acton, who (in consequence of the indisposition of the Rev. J. Hughes) preached on the following Sunday at Honiton, in reference to the death of his valued friend. The respect in which the departed philanthropist was held by his townsmen was manifested in the voluntary attendance of many of them at his funeral, and in the sorrow that was visible among the bereaved congregation to whom Mr. Acton addressed his eloquent, consoling, and instructive discourse.

The above sketch will probably be considered by many who knew the worth of its subject as very imperfect. We are aware that much more might be written respecting him, that we have conveyed

but a faint idea of the loss sustained by the circle in which he moved. We are aware that we might dwell much longer on his public and private virtues, that we might enlarge on the difficulties encountered in early life, and on the noble manner in which he afterwards afforded pecuniary assistance to those who needed it. But we trust that we have recorded enough to constitute a useful memorial of him, enough to stimulate our young readers, and particularly such of them as were nearly and dearly connected with him, to imitate his excellent example. His afflicted widow, and sons, and daughters, know where to seek for more effectual consolation than we can offer. While they lament his departure from the circle he enlivened, and the temple in which he worshiped, they can reflect on his services to truth and virtue, and on his kindness to the widow and the fatherless, and they can anticipate a blissful reunion with him in the general assembly of the just made perfect.

May 21, 1831.

JONATHAN STOKES, M. D.

• April 30, at *Chesterfield*, in his seventy-seventh year, JONATHAN STOKES, M. D., who had for a long period exercised his profession in that town and neighbourhood with great skill and eminent success. He was exemplary in all the relations of domestic and social life; and in his character as a man and a citizen, it may with truth be said, that he never violated the obligations of private friendship, or shrank from the fulfilment of a public duty. He was attached, both by education and by principle, to the Dissenting interest; but had nothing of the sectarian in his character. A slave to no party, and a bigot to no creed, he was respected and beloved by persons of all creeds, and of all parties. His literary and scientific attainments were equalled only by the urbanity of his manners, and the amiable and endearing qualities of his heart. In his death society has lost a bright ornament, and the poor have been deprived of a beneficent friend. His bereaved family will long dwell upon his memory with affectionate regret; but may derive consolation from the hope, that, through the mercy of God in Christ Jesus, they will finally be re-united to him in the regions of the blest.

MR. JOSEPH BROOKHOUSE.

Nec illum vixisse penituit; quoniam ita vixit ut non frustra se natum existimet: et ex vita ita discedit, tanquam ex hospitio, non tanquam ex domo.—CICERO.

He had no reason to regret living, since he had the conscious satisfaction of not having lived in vain: he had no reason to regret dying, since he retired from this world with all the cheering hopes of one removing from his inn, and returning to his home.

On Sunday last, at his house, in the *Saltisford, Warwick*, in the seventy-fourth year of his age, Mr. JOSEPH BROOKHOUSE. He was a native of *Leicester*, and was brought up to the humble occupation of a wool-comber: but, early in life, he entered into the military service; first as a private in the militia, and afterwards as a sergeant in the regulars. He served abroad during the American war, and was much esteemed by his commanding officer, the late Lord Winchelsea, with whose friendly notice he was honoured through life. He particularly distinguished himself by his courageous and successful exertions in defence of the Isle of St. Lucia, when, in 1782, it was attacked by the French fleet of twenty-four sail, under the command of Count De Grasse. Though he might, perhaps, condemn the thoughtless precipitancy, common to youth, which led him in the first instance to exchange the sober pursuits of honest industry at home, for the toils, the privations, and the perils of military life abroad; yet he ever afterwards loved to talk of his adventures, and his hair-breadth escapes; and was always delighted with the recollection of the firmness with which he bore hardships; the intrepidity with which he faced danger; and the multiplied resources, discovered by the fertility of his own invention, for himself and others, in the midst of the extraordinary difficulties with which he and they were sometimes surrounded.

Returning to England, he re-settled at *Leicester*; and here, by the happy application of his mechanical ingenuity and skill, for which he was always remarkable, he had the merit of being the first to invent and introduce machinery for the spinning of worsted for the hosiery manufactory. This important discovery, which laid the foundation of his own better fortunes, exposed him, at first, to the mistaken enmity of the working classes, by whom his effigy was ignominiously burnt, and his personal safety seriously endangered. Leaving, in con-

sequence, his native town, he settled as a wool-spinner, first at Birmingham, then at Broomsgrove, and finally at Warwick. Here he successfully conducted for many years the worsted-spinning manufactory, established in 1796, under the firm of Parkes, Brookhouse, and Crompton; and, having acquired a competent fortune, in 1814 he withdrew from business, and passed in peaceful retirement the closing years of a long, active, and eventful life.

He was a man of acute and vigorous understanding; of warm and generous feelings; of kind and obliging manners; and, as the crowning excellence, of religious and virtuous principles and habits. Of his faults—for who is faultless?—that which he had most occasion to lament was, the too great irritability of his temper; which, when strongly excited, too often caused the reins of self-government to fall from his hands. But if wrong was done in the moment of heat, he was ever eager and anxious, on the first return of cooler reflection, to repair it.

His theological creed was that of Unitarian Christianity; and he was zealously devoted to the interests of the Christian society to which he more immediately belonged. Though not a member of the Established Church, yet he cultivated and highly-valued the esteem and friendship of many who were so. His candour, indeed, was such as to annihilate all distinction of parties; and to produce in his mind the same feelings of kind and respectful regard for the good and wise of other persuasions as for those of his own.

In his political opinions he was a "Liberal;" and he was happy, above many of his early associates, in living long enough to witness the triumph of his principles, in that spirit of reform and improvement which has lately displayed itself with such noble enthusiasm, and with so much promise of practical good throughout the nation. His last wishes for his country were "Reform!" as the only possible preventive of ruin.

Though he began to suffer much of late under the infirmities of age, yet he was never wholly inactive on any occasion which called for exertion. His ardent mind, and his inventive genius, were perpetually employed, almost to the last, in devising or promoting schemes of usefulness for the benefit of his friends, his neighbours, and the town. He was the prompt adviser of the rich man in all his projects for improving his house, his conservatories, his gardens, or his grounds. He was the invaluable friend

of the poor man, not merely by administering where he could to his wants, but still more by shewing him how to make the best use of his own means. To all ranks he was ever on the watch for opportunities of doing good; and few persons in a private station, it is believed, have ever retired from the scene of human existence, followed in a higher degree by the sincere and sorrowful regrets of all who knew him; and of those most who knew him best. His last illness was short. On Saturday morning he was walking about the market-place, amused with the bustle of the scene, and delighted with the greetings of his numerous acquaintances and well-wishers. About noon the same day, he was attacked with a grievous disorder, which baffled all the skill and care of his medical attendants: and, on the following day, Sunday, a little before midnight, peacefully and hopefully, he expired. He was twice married. His first wife, and the only child he ever had, died in the West Indies. The second still survives him.

W. F.

May 17, 1831.

MR. WILLIAM FAWCKNER.

At *Sidmouth*, on the 21st of May, aged 82, Mr. W. FAWCKNER, after an illness of one week.

Though to pronounce empty panegyrics be alike uncandid in the memorialist, and an offensive tribute to the bier of departed worth, yet when a fellow-creature, eminent for all those qualities which "make the man," is momentarily reduced from the full enjoyment of health to the pillow of sickness, the bed of death, and a large circle of relatives and friends are called on to lament the unanticipated departure of an universally esteemed, intelligent, and excellent companion, the tear of sympathy not only may, but ought to be indulged. Such an individual was Mr. Fawckner. To him the expressive words of Armstrong may be applied in their fullest extent:

"Though old, he still retain'd
His manly sense, and energy of mind.
Virtuous and wise he was, but not severe;
He still remembered that he once was
young.

* * * * *
Much had he read,
Much more had seen; he studied from
the life,
And in th' original perus'd mankind."

The early years of this excellent man were employed in the Newfoundland trade; and during his many voyages to

and from that place, he amassed a knowledge of men and things rarely found in persons similarly situated. Latterly he participated in such innocent enjoyments as must have recalled pleasing recollections of his younger days, and for which his active habits and serene state of mind peculiarly adapted him;—the superintendence of his boat and mackerel seines agreeably occupied his leisure hours. From his extensive information on meteorological phenomena, and his long-continued, attentive observance of nature's workings, his loss is regretted by all stations of society;—the man of rank and the humble fisherman had alike recourse to him as an almost unerring guide on the state of the weather, and such other subjects as are connected with maritime affairs; and his great affability, interesting reminiscences, and acute mind, have endeared him to many moving in exalted spheres of life. Though glad to extend the hand of Christian charity to all religious denominations, Mr. Fawcner's sentiments were decidedly Unitarian. Upwards of forty years was he a member, and during a very long period an active member, of the "Old Meeting-House" of this place, where his loss is irreparable, and recollections of him will be cherished long indeed. A diligent student of the Bible, and especially of the New Testament, his arguments were invariably marked by solidity, general acquaintance with his subject, and freedom from party prejudice. In the promotion of all those schemes which had the extension of his religious opinions for their object, he was useful and zealous, and to his exertions we are in some measure indebted for the success of our cause in this neighbourhood, recorded in your number for May last. In his attendance on public worship he was particularly regular, derived the greatest comfort and satisfaction on his death-bed from the sentiments he entertained, and our very worthy pastor, who frequently visited him during his illness, expresses himself peculiarly gratified with the serenity and composure of his last moments. The Rev. W. James, our usual minister, improved his death to a numerous, respectable, and deeply-attentive audience, in a most impressive and practical discourse on the text—"He being dead, yet speaketh." May he be a participator in eternal felicity, and his memory be blessed!

A MEMBER OF THE CONGREGATION.

WILLIAM FROST, ESQ.

June 3, at *Bury St. Edmunds*, in the 80th year of his age, WILLIAM FROST,

Esq., whose fondness for retirement occasioned his being known but to few; but whose original and striking opinions on the great topics of the day have frequently extended beyond the circle of his intimate acquaintance. He had read considerably, but he had thought more than he had read, and his ideas on all subjects, and manner of illustrating them, were peculiarly his own. Although educated in the gloomy school of Calvin, he at an early period of his life renounced the creed of his nurse and priest. He knew, however, how to separate the chaff from the wheat, and abided by the sound precepts of Christian morals: and though his speculations may have sometimes carried him a considerable way into the region of doubt, yet his mind never harmonized with that of the scoffer. And he strongly expressed his indignation when he suspected that any one had undertaken the office of a Christian teacher who was not fully impressed with the truth and importance of the principles he professed.

Having never sought the acquisition of knowledge with any view to display, he was not, in his communication of it, governed by motives of vanity. With a mind capable of pursuing fancied analogies, his scrupulous veracity prevented his indulging in a vein which men of a witty turn will frequently practise without compunction, at the expense of truth; for he never merely *played* with words, believing, with Bacon, that they ought to be used as "*coin*," and not as "*counters*." To these characteristics it may be added, that under a somewhat severe exterior, he was remarkably kind-hearted, but exercised his beneficence with the justest discrimination. Indeed, it may be repeated of him what was said of a distinguished philanthropist, that though in the opinion of some he was hardly to be classed among Christians, yet that in reality he was one of the best.

MISS JUDITH ELIZABETH RODICK.

AT *Gateacre*, near *Liverpool*, JUDITH ELIZABETH, the oldest daughter of Mr. THOMAS RODICK, aged nine years and nine months. To singularly precocious talents, and manners becoming the age of womanhood, she united the most kindly dispositions, and fondly endeared herself to all who knew her. On Thursday evening the 17th, she was apparently in full health and spirits, and on Saturday, at midnight, she was no more.

INTELLIGENCE.

Bolton District Association.

THE Tenth Half-yearly meeting of the Bolton District Unitarian Association took place at Walmsley, on the 28th of April, 1831. The Rev. James Whitehead, of Cockey-Moor, conducted the devotional services, and the Rev. B. R. Davis, of Chowbent, preached a practical and excellent discourse from the words of Jesus, in Matt. xx. 27.

A numerous party afterwards dined together, and spent the afternoon in social intercourse. One of the chief topics of discussion related to the best manner of making our Sunday-schools subservient to the dissemination of Unitarian opinions. A very general impression prevailed amongst the speakers that Unitarianism should be more distinctly taught to those classes of our Sunday-schools which read the Scriptures. There can be little doubt that familiar explanations of controversial passages, and constant instruction in the leading doctrines of Unitarian Christianity would create impressions on the minds of reflecting children, which no contrary influences at home or abroad would altogether efface.

It appeared from the report of the different societies, that about 300 Tracts had been put into circulation, and about 1500 had been gratuitously distributed during the past half year. The next meeting of the Association will be held at Bank-Street Chapel, Bolton, on Thursday, the 22nd of September, the Rev. James Whitehead being the preacher, and the Rev. William Tate the supporter, on that occasion.

Welburn Chapel and Sunday-school.

ON Monday, May 16th, was held the sixth Anniversary of the Welburn chapel and Sunday-school. The Rev. William Hincks, of Manchester College, York, preached on the occasion, and after the sermon a liberal sum was collected on behalf of the school. In the evening tea was provided for the children; and between fifty and sixty friends of Unitarianism partook of the same refreshment. For greater convenience the meeting then adjourned to the chapel, which soon became filled, and Mr. Heaviside was requested to take the

Chair. Addresses followed on topics relative to the local and general interests of our faith, and other suitable subjects, from Mr. Hincks, Mr. Corcoran, of Malton, several students and others of York and Welburn. Thanks having been given to the preacher of the day for his excellent sermon, the whole concluded with singing and prayer.

The College Missionary Society, about to conclude its labours for the present session, takes the present opportunity to congratulate the friends of truth on the most cheering success the cause of Unitarian Christianity meets with in this village. A very numerous, regular, and constantly-increasing attendance is paid to the religious services conducted here every Lord's-day by supplies from York, not only by the inhabitants of Welburn, but of its surrounding villages in this populous neighbourhood, and the most pleasing proofs are exhibited of the great and beneficial results which have been produced. Those contributions towards the objects of the Society received during the past session are here thankfully acknowledged; at the same time means of further exertions in the ensuing one are respectfully and earnestly solicited from fellowship-fund societies and individuals who are interested in the spread of the truth as it is in Jesus.

G. H.

The Irving Heresy.

General Assembly of the Church of Scotland, May 21.

DR. DICKSON gave in a petition or overture for a committee, to be composed exclusively of clergymen, for considering a publication entitled "The Orthodox and Catholic Doctrine of the Humanity of Christ," by the Rev. Edward Irving.

After a good deal of discussion, as to how far the jurisdiction of the Assembly extended in reviewing works of this description, published by ministers connected with the Presbyterian Church, but not resident in Scotland, Dr. Lee referred to what had been done in a similar case in 1717, to shew that the Assembly was entitled to take up misrepresentations as to doctrine or worship, whether made by persons at home or abroad. He thought the appointment of

a committee the most proper mode of considering the matter, and the appointment of the committee was agreed to.

May 30.—Dr. Dickson, from the Committee on Books containing Erroneous Doctrines, gave in a report, which, after pointing out and referring to various passages of the works which he read, concluded by expressing an opinion that these books or pamphlets contain doctrines the same as the Borrianian heresy condemned in 1701, doctrines which each licentiate of the church declares he condemns.

The discussion which followed on this report was rather animated; all the members who spoke agreed in condemning the doctrines, but there was a considerable difference of opinion as to the mode of condemnation.

Dr. Forbes, having alluded to the subject being forced on the Assembly, and to its being connected with one of the cases which had been under their consideration, said, if they had visited one of the branches with excision, were they not to visit the tree itself with a similar fate? He then adverted to Mr. Hugh Baillie M'Lean's case being brought forward in these pamphlets, and that young man described as a "dear friend" of the writer, who, he (Dr. F.) had no doubt, had been seduced by this person. Were the gentlemen within the bounds of the church, there could not be the least difficulty as to what should be done; but he would be the last man to propose to extend a jurisdiction into a country where a sister church is established. He concluded by moving, in substance, that the Assembly approve of the report, and, in respect of the nature and tendency of the doctrines contained in these publications, enjoin any Presbytery of the church, into which the Rev. Edward Irving shall come to claim the privilege of a licentiate or minister of the Church of Scotland, to lay these works before him, and inquire whether he is their author, and to proceed thereafter as they shall see cause.—He said he was afraid that there were ministers who would not scruple to admit the reverend gentleman into their pulpits, and the object of the motion was to tie up Presbyteries to prevent his being employed till he avowed or denied these doctrines.

Mr. Douglas, of Ellon, seconded the motion.

Dr. P. M'Macfarlan said, in the case of Hugh Baillie M'Lean, the Assembly had given the strongest vindication of

the principles of the church, but he could not consent to pronounce sentence against an individual upon the supposed fact that he was author of the book. He was, however, against pronouncing a sentence in absence of the individual, who had not had an opportunity of defending himself. He did not intend to make any motion, but he would suggest that Mr. Irving should not be allowed to appear in any of their pulpits, or have a presentation to a church, the doctrines of which he had misrepresented, until he disclaimed them.

Dr. Cook regretted that any report had been laid on the table, and it was not till that morning he was convinced any report would be made. What occasion was there for any report? for this was no new heresy. Last year the Assembly made a solemn declaration condemning the doctrine; and this year, when an individual came before them holding these opinions, they had found he could not be received into the church. Having already judicially and formally raised their voice against the doctrines, it was not necessary to do more.

Dr. Hamilton held that, having appointed a committee, the Assembly was bound to follow up its own act. It was said that Mr. Irving was beyond the reach of the church, but the church was not beyond the power of his immense manufactory in London, from which he deluged Scotland with nonsense.

Mr. Geddes, of Paisley, said they were in the habit of ordaining men to go and preach beyond the bounds of the church; and if such were to be entitled to insult and blaspheme the Saviour, and be beyond their power, he never would ordain another minister to go beyond the bounds of Scotland. He then referred to what had been done in the case of Mr. Thom, of Liverpool, and suggested that something similar should be adopted as to Mr. Irving.

Principal Macfarlan was against the motion, because, in giving judgment on the books, they virtually gave it against the man, and that without their reading the whole of the one or hearing the other. He moved, in effect, that an opinion against these doctrines had been strongly expressed by the last Assembly, and, as that opinion had been followed up in a particular case in the present one, that it was unnecessary to proceed further on this matter at present.

The Dean of Faculty coincided in the views of Principal Macfarlan; and, while he reprobated the doctrines, he said he did not consider them as calculated to

influence any well-informed mind. He expressed himself as strongly opposed to the expediency of noticing the pamphlets in the manner proposed, as it would advertise them into notice; and, if left to themselves, they would sink into insignificance and contempt.

Dr. Lee contended that the course adopted by the Committee was exactly similar to that which took place as to the works of Madame Borrinian and the Marrow of Modern Divinity; the authors of these works were foreigners. The Reverend Doctor combated the idea of doctrines not being worthy of notice. He said they were entertained by some men of the most unblemished characters, and highly cultivated minds, whose influence was likely to have the most pernicious effects. He also noticed the case of young persons going from this country to London being liable to be entrapped and ensnared by those opinions. After what had been done in this Assembly, were they to allow these books to escape without notice, it might be, with truth, said, they had strained at a gnat and swallowed a camel.

Some further discussion ensued, in the course of which, Mr. Simpson, of Kirknewton, and Mr. Rose, of Nigg, expressed nearly similar sentiments; and Dr. Singer submitted a motion, declaring, that if Mr. Irving was the author of these works, he should be held *ipso facto* no longer a licentiate of the church; but this motion was, as were several other suggestions, withdrawn, and the Assembly divided on the motion of Dr. Forbes and Professor Macfarlan, when the former was carried by 147 to 40.

The Assembly was dissolved shortly before 11 o'clock, and the next Assembly appointed to meet at Edinburgh on the 21st of May, 1832.

*Heresy of Mr. Campbell, of Row, and Mr. McLean, of Dreghorn (late Minister of London Wall, London).—*The discussion of this important case occupied the General Assembly from noon of the 24th May, to half-past six o'clock in the morning of the 25th of May, when sentence of deposition was pronounced against Mr. Campbell by a majority of 119 out of 124 voters.

The Rev. Mr. McLean was also expelled on the 25th of May, for holding heretical notions respecting the peccability of the humanity of Jesus Christ; similar, it is said, to those held by Mr. Irving.

Dudley Lecture.

At the annual Lecture at Dudley, on Tuesday, May 24th, the Rev. Samuel Bache, of Dudley, conducted the introductory devotional service. The Rev. Stephenson Hunter, of Wolverhampton, then delivered a discourse from Deut. xxix. 29, the object of which was to shew that there are no mysteries in revelation. The other discourse was delivered by the Rev. Evan Jones, of Bewdley, from Ps. xxvii. 4, on the importance of public worship.

General Baptist Assembly.

THE General Baptist Annual Assembly was held at the meeting-house in Worship Street on Whit-Tuesday, the 24th of May. Mr. Smallfield was called to the Chair at half-past nine in the morning, when a short prayer having been offered up by the Rev. George Buckland, of Benenden, the business commenced by reading letters from various churches in connexion with the Assembly. At eleven o'clock the Rev. T. F. Thomas, of Chatham, began the public religious service by reading a portion of scripture. The Rev. Jerom Murch, of Diss, offered the prayer, and the Rev. B. Mardon, of Worship Street, London, preached an admirable and impressive sermon in favour of spiritual liberty from the words of Paul to the Galatians, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

At the conclusion of the service the business was resumed by reading the Committee's Report. The various motions which arose out of the Report, and otherwise, gave occasion to some animated discussion. There was a dinner afterwards at the White-Hart Tavern, Bishopsgate Street, at which Mr. Smallfield presided, and added very much to the pleasure of the evening by the manner in which he filled the office of Chairman.

A lively interest appeared to be felt in the proceedings of the whole day; and the spirit which was manifested gave token of increased zeal in the cause of a rational theology, appealing to the plain declarations of scripture; a theology advocated by a few in all ages of the gospel, as the only safeguard amid the metaphysical niceties on the one hand, and the imaginative pietism on the other, into which men manifest a prone-

ness to diverge, endangering the simplicity of gospel truth, and the clear foundation of Christian obligation.

New Unitarian Chapel, Sunderland.

ON Sunday, the 29th of May, the New Unitarian chapel at Sunderland was opened by the Rev. William Turner, of Newcastle. The morning service was taken from the Liturgy of the Church, and the sermon, from Ps. xxvi. 8, on the Expediency of Public Social Worship, and the Necessity of Holiness to its acceptable performance, concluded with a short statement of the grounds of the Unitarian doctrine, partly for the information of the strangers present, and partly with the view of shewing the members of the congregation how much they were bound to justify their separation from the popular worship by the excellence of their general conduct. The preacher in the afternoon (from 2 Tim. ii. 7) urged the necessity of considering what their ministers said, in order that they might understand. In the evening (from Eph. iv. 1) he exhorted them to walk worthy of the vocation wherewith they were called.

The chapel is a very neat and indeed handsome building, capable of seating comfortably about four hundred persons. Great pains have been taken to apply the simplest and most scientific principles to secure its complete ventilation in summer, and its comfortable warmth in winter.

Ministerial Removal.

Mr. MEEKE, minister of the Unitarian congregation at Stockton-on-Tees, has signified his intention of resigning his charge at the end of August next.

Opening of an Unitarian Chapel in Paris.

SEVERAL English and American Unitarians resident in Paris, had long entertained a wish to assemble themselves together for public worship, and the arrival of the Rev. Israel Worsley has happily rendered that practicable which had been

so much desired. A Committee was named for procuring a suitable place for public worship, and a large room in the Rue Choiseul, No. 12, was fitted up for the purpose; and the first Unitarian service was performed there on Sunday, the 12th June, to the great satisfaction of a respectable congregation.

The congregation are desirous of obtaining the services of a French Protestant minister of Unitarian principles to officiate in the French language alternately with Mr. Worsley, as a means of making known among the people of France the unadulterated doctrines of the gospel.

NOTICES.

The Annual Meeting of the North-Eastern Unitarian Association will be held at Wisbech, on Thursday the 7th of July. The Rev. Noah Jones, of Northampton, is expected to preach on the occasion.

The Annual Meeting of the Sussex Unitarian Association will be held at Lewes, on Wednesday, July 20, 1831. The Rev. G. Harris, of Glasgow, is expected to preach. There will also be a sermon on Tuesday evening. Service to begin at Seven o'clock.

C. P. VALENTINE,
Secretary.

Services at Buxton Chapel.

July 10.	Rev. H. H. Piper, Norton.
17.	Edward Higginson, Jun., Hull.
24.	Franklin Baker, Bolton.
31.	John Cropper, Bolton.
Aug. 7.	Thomas W. Williams, Macclesfield.
14.	Wm. Gaskell, Manchester.
21.	J. R. Beard, Salford.
28.	B. R. Davies, Chowbent.
Sept. 4.	H. Green, Knutsford.
11.	J. J. Tayler, Manchester.
18.	Samuel Parker, Stockport.
25.	William Turner, Halifax.
W. WHITELEGG, Secretary.	
24th June, 1831.	

CORRESPONDENCE.

Dr. Carpenter's Reply to the Eclectic Review, and several other articles intended for insertion, are unavoidably postponed.